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A
C A T E C H I S M
A N D
C O N F E S S I O N of FAITH,

Approved of and Agreed unto
By the GENERAL ASSEMBLY
of the PATRIARCHS, PROPHETS, and
APOSTLES, CHRIST himself CHIEF-
SPEAKER in and among them.

Which containeth

A true and faithful Account of the Principles and
Doctrines, which are most surely believed by
the CHURCHES OF CHRIST in *Great-Britain* and
Ireland, who are reproachfully called by the
Name of QUAKERS; yet are found in the
One Faith with the *Primitive Church* and *Saints*:
As is most clearly demonstrated by some plain
Scripture-Testimonies (without *Consequences* and
Commentaries) which are here collected and
inserted by Way of *Answer* to a few weighty,
yet easy and familiar *Questions*, fitted as well for
the wisest and largest, as for the weakest and
lowest Capacities.

To which is added,
An EXPOSTULATION with, and APPEAL
to all other PROFESSORS.

By ROBERT BARCLAY,
a SERVANT of the CHURCH of CHRIST.

John 5. 39, 40. *Search the Scriptures.* (or, Ye search the
Scriptures) *for in them ye think, ye have Eternal Life; and*
they are they, which testify of me, that ye might have Life.

N E W C A S T L E :
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M DCC LIX.



T H E
P R E F A C E
T O T H E
R E A D E R.

R E A D E R,

SINCE first that great *Apostacy* took Place in the Hearts and Heads of those, who began even in the Apostles' Days to depart from the Simplicity and Purity of the *Gospel*, as it was then delivered in its primitive Splendor and Integrity; innumerable have been the manifold Inventions and Traditions, the different and various Notions and Opinions, wherewith Man (by giving Way to the vain and airy Imaginations of his own unstable Mind) hath burdened the *Christian Faith*; so that indeed, first by adding these Things, and afterwards by equalling them, if not exalting them above the Truth, they have at last come to be substituted in the Stead of it: So that in Process of Time, *Truth* came to be shut out of Doors, and another Thing placed in the Room thereof; having a *Shew* and a *Name*, but wanting the *Substance* and Thing itself. Nevertheless it pleased God to raise up Witnesses for himself almost in every Age and Generation, who, according to the Discoveries they received, bore some Testimony, less or more, against the *Superstition* and *Apostacy* of the Time: And in special Manner through that appearing of the *Light*, which first broke forth in *Germany* about One Hundred and Fifty Years ago, and afterwards reached divers other Nations, the *Beast* received a *deadly Wound*: And a very great Number did at one
Time

Time protest against, and rescind from the Church of *Rome* in divers of their most gross and sensual Doctrines and superstitious Traditions. But alas! It is for Matter of Lamentation, that the Successors of these *Protestants* are establishing and building up in themselves that, which their Fathers were pulling down, instead of prosecuting and going on with so good and honourable a Work, which will easily appear.

The Generality of all *Protestants* (though in many other Things miserably rent and shattered among themselves) do agree in dividing from the Church of *Rome* in these two Particulars:

First, *That every Principle and Doctrine of the Christian Faith is, and ought to be founded upon the Scripture; and that whatsoever Principles or Doctrines are not only not contrary, but even not according thereto, ought to be denied, as Antichristian.*

Secondly, *That the Scriptures themselves are plain and easy to be understood; and that every private Christian and Member of the Church ought to read and peruse them, that they may know their Faith and Belief founded upon them, and receive them for that Cause alone; and not, because any Church or Assembly has compounded and recommended them: The choicest and most pure of which they are obliged to look upon as fallible.*

Now, contrary to this their known and acknowledged Principle, they do most vigorously prosecute and persecute others with the like Severity, the *Papists* did their Fathers, for believing Things, that are plainly set down in the Scriptures; and for not believing divers Principles, for which themselves are forc'd to recur to Tradition; and can by no Means prove from Scripture. To shew which, I shall not here insist, having allotted a *Chapter* for it in the *Book* itself; because to put it here, would swell beyond the Bounds of a *Preface*.

Oh!

Oh! How like do they shew themselves (I mention it with Regret) to the *Scribes* and *Pharisees* of Old, who of all Men most cried up and exalted *Moses* and the Prophets, boasting greatly of being *Abraham's* Children! And yet those were they, that were the greatest Opposers and Vilifiers of Christ, to whom *Moses* and all the Prophets gave Witness: Yea, their chief Accusations and Exceptions against Christ was, as being a *Breaker* of the *Law*, and a *Blasphemer*.

Can there any Comparison run more parallel, seeing, there is now found a People, who are greatly persecuted, and bitterly reviled, and accused as *Hereticks* by a Generation, that cry up and exalt the Scriptures; and yet this People's Principles are found in Scripture, Word by Word; tho' the most grievous, and indeed the greatest Calumny cast upon them is, *that they vilify and deny the Scriptures, and set up their own Imaginations instead of them.*

To disprove which, this *Catechism* and *Confession of Faith* is compiled, and presented to thy serious and impartial View. If thou lovest the Scripture indeed, and desirest to hold the plain Doctrines there delivered, and not these strange and far-fetch'd Consequences, which Men have invented; thou shalt easily observe the whole Principles of the People called *QUAKERS*, plainly couched in *Scripture-Words*, without Addition or Commentary: Especially in those Things, their Adversaries oppose them in, where the Scripture plainly decideth the Controversy for them, without Niceties and School Distinctions; which have been the *Wisdom*, by which the World hath not known God; and the Words, which have been multiplied without Knowledge, by which Counsel hath been darkned.

In the *Answers* to the *Questions* there is not one Word, that I know of, placed, but the express
Words

Words of *Scripture*: And if in some of the *Questions* there be somewhat subsumed, of what in my *Judgment* is the *plain* and *naked Import* of the *Words*, it is not to impose my Sense upon the Reader; but to make Way for the next *Question*, for the Dependence of the Matter's Sake. I shall leave it to the Reason of any understanding and judicious Man, who is not biased by *Self-Interest*, (that great *Enemy* to true *Equity*) and who in the least Measure is willing to give Way to the *Light* of Christ in his Conscience, if the *Scriptures* do not pertinently and aptly answer to the *Questions*.

As I have upon serious Grounds *separated* from most of the *Confessions* and *Catechisms* heretofore published; so, not without Cause, I have now taken another Method. They usually place their *Confession* of *Faith* before the *Catechism*: I judge, it ought to be otherwise; in Regard that which is easiest, and is composed for Children, or such as are weak, ought in my Judgment to be placed first; it being most regular, to begin with Things that are easy and familiar, and lead on to Things, that are more hard and intricate. Besides, that Things be more largely opened in the *Catechism*, and divers Objections answered, which are proposed in the *Questions*; the *Reader* having passed through that first, will more perfectly understand the *Confession*, which consisteth mainly in positive Assertions.

Not long after I had received and believed the Testimony I now bear, I had in my View both the Possibility and Facility of such a Work; and now after a more large and perfect Acquaintance with the Holy Scripture, I found Access to allow some Time to set about it; and have also been helped to accomplish the same.

I doubt not, but it might be enlarged by divers *Citations*, which are here omitted; as not being

ing at present brought to my Remembrance:
Yet I find Cause to be contented, in that God
hath so far assisted me in this Work by his *Spirit*,
that good *Remembrancer*; the Manifestation of
which, as it is minded, will help such, as *se-*
riously and *conscientiously* read this, to find out,
and cleave to the T R U T H, and also establish
and confirm those, who have already believed.
Which of all Things is most earnestly desired, and
daily prayed for, by

*From Urie, the Place of my
Being, in my native Country
of Scotland, the 11th of the
6th Month, 1673.*

ROBERT BARCLAY,
A Servant of the Church
of C H R I S T.

T H E

1673.

T H E C O N T E N T S.

Chap. 1. **O**F God, and the true and saving Knowledge of him.

Chap. 2. Of the Rule and Guide of Christians, and of the Scriptures.

Chap. 3. Of Jesus Christ being manifest in the Flesh, the Use and End of it.

Chap. 4. Of the New Birth, the inward Appearance of Christ in Spirit, and the Unity of the Saints with him

Chap. 5. Concerning the Light, wherewith Jesus Christ hath enlightened every Man; the Universality and Sufficiency of God's Grace to all the World made manifest therein.

Chap. 6. Concerning Faith, Justification and Works.

Chap. 7. Concerning Perfection, or Freedom from Sin.

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Chap. 9. Concerning the Church and Ministry.

Chap. 10. Concerning Worship.

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Chap. 12. Concerning the Life of a Christian in general, what, and how it ought to be in this World.

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Art. 5. Concerning his Appearance in the Flesh.

Art. 6. Concerning the End and Use of that Appearance.

Art. 7. Concerning the inward Manifestation of Christ.

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Art. 12. Concerning Faith and Justification.

Art. 13. Concerning Good Works.

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Art. 15. Concerning Perseverance and falling from Grace.

Art. 16. Concerning the Church and Ministry.

Art. 17. Concerning Worship.

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Art. 19. Concerning eating of Bread and Wine, washing of one another's Feet, abstaining from Things strangled, and from Blood: And anointing of the Sick with Oil.

Art. 20. Concerning the Liberty of such Christians, as are come to know the Substance, as to the using or not using of these Rites, and of the Observation of Days.

Art. 21. Concerning Swearing, Fighting, and Persecution.

Art. 22. Concerning Magistracy.

Art. 23. Concerning the Resurrection.

Chap. 17. A short Exposition with, and Appeal to all other Professors.

Chap. 18. A short Examination of some of the Scripture-Proofs alleged by the Divines at Westminster, to prove divers Articles in their Confession of Faith and Catechism.

A

CATECHISM, &c.

CHAPTER I.

OF GOD, and the True and Saving Knowledge of Him.

Question. **S**EEING it is a Thing unquestioned 1673.
by all Sorts of Christians, that the
Height of Happiness consisteth in
coming to know and enjoy eternal Life; what is it in
the Sense and Judgment of Christ?

Answer. This is Life eternal, that they might Joh. 17. 3.
know thee, the only true God, and Jesus Christ,
whom thou hast sent.

Q. How doth God reveal this Knowledge?

A. For God, who commanded the Light to 2 Cor. 4.
shine out of Darkness, hath shined in our Hearts, 6.
to give the Light of the Knowledge of the Glory
of God in the Face of Jesus Christ.

Q. How many Gods are there?

A. One God. We know, that an Idol is no- Eph. 4. 9.
thing in the World; and that there is none o- 1 Cor. 8.
ther God but one. But to us there is but one 4, 6.
God.

Q. What is God?

A. God is a Spirit.

Joh. 4. 24.

Q. Among all the blessed, glorious and divine
Excellencies of God, which are ascribed and given
to him in the Scriptures, what is that, which is
most needful for us to take Notice of, as being the
Message which the Apostles recorded in special
Manner to declare of him now under the Gospel?

B

A. This

1673. *A.* This then is the Message which we have heard of him, and declare unto you, That God *is* Light, and in him is no Darknes at all.

Q. What are they that bear Record in Heaven?
 1 Joh. 5. 7. *A.* There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

Q. How cometh any Man to know God the Father, according to Christ's Words?
 Luke 10. 22. *A.* All Things are delivered to me of my Father; and no Man knows who the Son is, but the Father; and who the Father is, but the Son, and 27. he to whom the Son will reveal him. Jesus saith unto him, I am the Way, the Truth and the Life, no Man cometh unto the Father but by me.

Q. By whom, and after what Manner doth the Son reveal his Knowledge?
 1 Cor. 2. 9, 10, 11, 12. *A.* But as it is written, Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit searcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, save the Spirit of a Man, which is in him? Even so the Things of God knoweth no Man, but the Spirit of God. Now, we have received not the Spirit of the World, but the Spirit which is of God, that we might know the Things that are freely given to us of God.

John 14. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, &c.

1673.

C H A P. II.

Of the Rule and Guide of Christians, and
of the Scriptures.

Question. **S**EEING it is by the Spirit, that Christ *The Spirit*
reveals the Knowledge of God in Things the Guide.
spiritual, is it by the Spirit that we must be led
under the Gospel?

Answer. But ye are not in the Flesh, but in Rom. 8. 2,
the Spirit; if so be that the Spirit of God dwell 14.
in you. Now, if any Man have not the Spirit
of Christ, he is none of his. For as many as
are led by the Spirit of God, they are the Sons
of God.

Q. Is it an inward Principle then, that is to
be the Guide and Rule of Christians?

A. But the anointing, which ye have received 1 John 2,
of him, abideth in you: And ye need not that 27.
any Man teach you, but as the same Anointing
teacheth you of all Things, and is Truth, and
is no Lye; and even as it hath taught you, ye
shall abide in him.

But as touching brotherly Love, ye need not 1 Thes. 4.
that I write unto you; for ye your selves are 9.
taught of God to love one another.

Q. I perceive by this, that it is by an inward A-
nointing and Rule, that Christians are to be taught:
Is this the very Tenor of the New Covenant Dis-
pensation?

A. For this is the Covenant that I will make The A-
with the House of Israel, After those Days, saith *nointing,*
the Lord, I will put my Laws into their Mind, *the Teach-*
and write them in their Hearts; and I will be to *er.*
them a God, and they shall be to me a People: Heb. 8.
And they shall not teach every Man his Neigh- 10, 11.
bour, and every Man his Brother, saying, Know
the

1673. the Lord; for all shall know me, from the least to the greatest.

Joh. 6. 45. And they shall be all taught of God.

Q. Did Christ then promise, that the Spirit should both abide with his Disciples, and be in them?

John 14. 16, 17. *A.* And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwells with you, and shall be in you.

Q. For what End were the Scriptures written?

Rom. 15. 4. *A.* For whatsoever Things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope.

Q. For what are they profitable?

2 Tim. 3. 15, 16, 17. *A.* Thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works.

Q. Wherein consisteth the Excellency of the Scriptures?

2 Pet. 1. 20, 21. *A.* Knowing this first, that no Prophecy of the Scriptures is of any private Interpretation: For the Prophecy came not in Old Time by the Will of Man, but Holy Men of God spake, as they were moved by the Holy Ghost.

Q. The Scriptures are then to be regarded, because they came from the Spirit; and they also testify, that not they but the Spirit is to lead into all Truth: In what Respect doth Christ command to search them?

A. Search

A. Search the Scriptures; for in them ye think ^{1673.} ye have eternal Life, and they are they which testify of me. Joh. 5. 39.

Q. *I perceive, there was a Generation of Old, that greatly exalted the Scriptures, and yet would not believe, nor come to be guided by that the Scriptures directed to: How doth Christ bespeak such?*

A. Do not think, that I will accuse you to the ^{Joh. 5. 45,} Father; there is one that accuseth you, even ^{46, 47.} Moses, in whom ye trust: for had ye believed Moses, ye would have believed me; for he wrote of me: But if ye believe not his Writings, how shall ye believe my Words?

Q. *What ought then such to be accounted of, notwithstanding of their Pretences of being ruled by the Scriptures?*

A. In which are some Things hard to be un- ^{2 Pet. 3.} derstood, which they that are unlearned and un- ^{16.} stable, wrest, as they do also the other Scriptures, unto their own Destruction.

C H A P. III.

Of JESUS CHRIST being manifest in the Flesh; the Use and End of it.

Question. **W**HAT are the Scriptures, which do most observably prophesy of Christ's Appearance?

Answer. The Lord thy God will raise up unto ^{Deut. 18,} thee a Prophet from the Midst of thee, of thy ^{15.} Brethren, like unto me, unto him ye shall hearken.

Therefore the Lord himself shall give you a ^{Isa. 7. 14,} Sign: Behold, a Virgin shall conceive and bear a Son, and shall call his Name *Immanuel*.

Q. Was

1673.

Q. Was not Jesus Christ in Being, before he appeared in the Flesh? What clear Scriptures prove this, against such as erroneously assert the contrary?

Mic. 5. 2. *A. But thou Bethlehem Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose Goings forth have been from of Old, from Everlasting.*

Joh. 1. 1, 2, 3. *In the Beginning was the Word, and the Word was with God, and the Word was God; The same was in the Beginning with God: All Things were made by him, and without him was not any Thing made, that was made.*

Joh. 8. 58. *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

Joh. 17. 5. *And now, O Father, Glorify thou me with thine own self, with the Glory which I had with thee before the World was.*

Eph. 3. 9. *And to make all Men see, what is the Fellowship of the Mystery, which from the Beginning of the World hath been hid in God, who created all Things by Jesus Christ.*

Col. 1. 16. *For by him were all Things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: All Things were created by him, and for him.*

Heb. 1. 2. *God hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all Things, by whom also he made the Worlds.*

Q. These are very clear, that even the World was created by Christ; but what Scriptures prove the Divinity of Christ, against such as falsely deny the same?

Joh. 1. 1. *A. And the Word was God.*

Rom. 9. 5. *Whose are the Fathers, and of whom as concerning the Flesh, Christ came, who is over all, God blessed for ever. Amen.*

Who

Who being in the Form of God, thought it no Robbery to be equal with God. 1673.

And we know, that the Son of God is come, and hath given us an Understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ: This is the true God, and eternal Life. Phil. 2. 6. 1 Joh. 5. 20.

Q. What are the glorious Names the Scripture gives unto Jesus Christ, the Eternal Son of God?

A. And his Name shall be called Wonderful, Isa. 9. 5. Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

Who is the Image of the Invisible God, the First-born of every Creature. Col. 1. 15.

Who being the Brightness of his Glory, and the express Image of his Person (or more properly, according to the Greek, of his Substance.) Heb. 1. 3. *καρὰ τῆς ὑποστάσεως αὐτοῦ.*

And he was cloathed with a Vesture dipt in Blood, and his Name is called the *The Word of God*. Rev. 19. 13.

Q. After what Manner was the Birth of Christ?

A. Now, the Birth of Jesus Christ was on this wise: When as his Mother Mary was espoused to Joseph (before they came together) she was found with Child of the Holy Ghost. Mat. 1. 18.

And the Angel said unto her, Fear not, *Mary, The Birth for thou hast found Favour with God: And be- of Christ.*

hold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name *Jesus*: He shall be great, and shall be called *The Son of the Highest*, and the Lord God shall give unto him the Throne of his Father *David*. Then said *Mary* unto the Angel, How shall this be, seeing I know not a Man? And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore also that Holy Thing that

Luke 1. 30, 31, 32 34, 35.

1673. that shall be born of thee, shall be called the Son of God.

Q. Was Jesus Christ, who was born of the Virgin Mary, and supposed to be the Son of Joseph, a true and real Man?

Heb. 2. 14. *A.* Forasmuch as the Children are Partakers of Flesh and Blood, he also himself took Part of the same, that through Death he might destroy him that had the Power of Death, that is the Devil.

Heb. 2. 16, 17. For verily, he took not on him the Nature of Angels, but he took on him the Seed of *Abraham*, wherefore in all Things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Priest, &c.

Heb. 4. 15. For we have not an High-Priest, which cannot be touched with the Feeling of our Infirmities; but was in all Points tempted, as we are, yet without Sin.

Heb. 5. 15. And the Gift of Grace, which is by one Man, Jesus Christ, hath abounded unto many.

I Cor. 15. 20, 21. But now is Christ risen from the Dead, and become the first Fruits of them that slept: For since by Man came Death, by Man came also the Resurrection of the Dead.

Q. After what Manner doth the Scripture assert the Conjunction and Unity of the Eternal Son of God in and with the Man Christ Jesus?

Joh. 1. 14. *A.* And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the Only Begotten of the Father) full of Grace and Truth.

Joh. 3. 34. For he, whom God hath sent, speaketh the Words of God; for God giveth not the Spirit by Measure unto him.

Acts 10. 38. Now God anointed *Jesus* of *Nazareth* with the Holy Ghost and with Power; who went about doing Good, and healing all that were oppressed of the Devil; for God was with him.

For

For it pleased the Father, that in him should
all Fullness dwell. 1673.

For in him dwelleth all the Fullness of the God-
Head bodily. Col. 1. 19.
Col. 2. 9.

In him are hid all the Treasures of Wisdom
and Knowledge. Col. 2. 3.

Q. For what End did Christ appear in the World?

A. For what the Law could not do, in that it
was weak through the Flesh, God sending his
Son in the Likeness of sinful Flesh, and for Sin
condemned Sin in the Flesh. Rom. 8. 3.

For this Purpose the Son of God was manifest-
ed, That he might destroy the Works of the De-
vil. And ye know, that he was manifested to
take away our Sins. 1 Joh. 3.
8, 9.

*Q. Was Jesus Christ really crucified and raised
again?*

A. For I delivered unto you first of all, that
which I also received, how that Christ died for
our Sins, according to the Scriptures; And that
he was buried, and that he rose again the Third
Day, according to the Scriptures. 1 Cor. 15.
3, 4.

*Q. What End do the Scriptures ascribe unto the
Coming, Death and Sufferings of Christ?*

A. For mine Eyes have seen thy Salvation,
which thou hast prepared before the Face of all
People, A Light to lighten the Gentiles, and
the Glory of thy People Israel. Luc. 2. 30,
31, 32.

Whom God hath set forth to be a Propitiation
through Faith in his Blood, to declare his Righte-
ousness for the Remission of Sins, that are past,
through the Forbearance of God. Rom. 3.
25.

And walk in Love, as Christ also hath loved
us, and hath given himself for us an Offering, and
a Sacrifice to God for a sweet-smelling Savour. Ephes. 5.
2.

And (having made Peace through the Blood
of his Cross) by him to reconcile all Things un-
to himself, by him I say, whether they be Things
in Earth, or Things in Heaven. And you that
Col. 1, 20,
21, 22.

1673. were sometimes alienated, and Enemies in your
 Minds by wicked Works; yet now hath he re-
 conciled in the Body of his Flesh through Death,
 to present ye holy, unblameable and unreprou-
 able in his Sight.

Heb. 9. Neither by the Blood of Goats and Calves, but
 12. 14. by his own Blood he entered in once into the Ho-
 ly Place, having obtained eternal Redemption
 for us. How much more shall the Blood of
 Christ, who through the Eternal Spirit offered
 himself without Spot to God, purge your Consci-
 ences from dead Works, to serve the living God.

1 Pet. 3. For Christ also hath once suffered for Sins,
 18. the Just for the Unjust (that he might bring us to
 God) being put to death in the Flesh, but quick-
 ned by the Spirit.

1 Joh. 3. Hereby perceive we the Love of God, because
 16. he laid down his Life for us.

Heb. 9. 15. And for this Cause he is the Mediator of the
 New Testament, that by Means of the Redemp-
 tion of Transgressions that were under the First
 Testament, they which are called, might receive
 the Promise of the eternal Inheritance.

Q. Is Christ then the Mediator?

1 Tim. 2. *A.* For there is One God, and One Mediator
 5. between God and Man, the Man Christ Jesus,
 who gave himself a Ransom for all, to be testified
 in due Time.

*Q. Was not Christ the Mediator, until he ap-
 peared, and was crucified in the Flesh?*

Rev. 5. 12. *A.* He is the Lamb, that was slain from the
 and 13. 8. Foundation of the World.

*Q. Is it then needful to believe, that the Saints
 of Old did partake of Christ, as then present with,
 and nourishing them?*

1 Cor. 10. *A.* Moreover, Brethren, I would not that ye
 1, 2, 3, 4. should be ignorant, how that all our Fathers were
 under the Cloud, and all passed through the Sea;
 and were all baptized unto Moses in the Cloud
 and

and in the Sea; and did all eat the same spiritual Meat, and did all drink the same spiritual Drink: 1673.
 For they drank of that spiritual Rock that followed them, and that Rock was Christ.

Q. But whereas most of these Scriptures before-mentioned do hold forth, that the Death and Sufferings of Christ were appointed for the destroying, removing, and remitting of Sin: Did he so do it, while he was outwardly upon Earth, as not to leave any Thing for himself to do in us, nor for us to do in and by his Strength?

A. For even hereunto were ye called, because 1 Pet. 2.
 Christ also suffered for us, leaving us an Exam- 21.
 ple, that ye should follow his Steps.

Whereof I *Paul* am made a Minister, who now Col. 1. 23,
 rejoyce in my Sufferings for you, and fill up that 24.
 which is behind, of the Afflictions of Christ in my Flesh for his Body's Sake, which is the Church.

Always bearing about in the Body of the dy- 2 Cor. 4.
 ing of the Lord Jesus, that the Life also of Je- 10, 11.
 sus might be made manifest in our Body. For we which live, are always delivered unto Death for Jesus Sake, that the Life also of Jesus might be made manifest in our mortal Flesh.

And that he died for all, that they which live, 2 Cor. 5.
 should not henceforth live unto themselves, but 15.
 unto him that died for them, and also rose again.

That I may know him, and the Power of his Phil. 3. 10,
 Resurrection, and the Fellowship of his Suffer-
 ings, being made conformable to his Death.

C H A P. IV.

Of the New Birth, the Inward Appearance of Christ in Spirit, and the Unity of the Saints with him.

Question. **D**OTH Christ promise then to come again to his Disciples?

Answer.

1673. *Answer.* I will not leave you Comfortless; I

come unto you.

Joh. 14. 18. *Q. Was this only a special Promise to these Disciples? Or is it not the common Priviledge of the Saints?*

Isa. 57. 15. *A.* For thus saith the high and lofty One, that inhabits Eternity, whose Name is *Holy*, I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, &c.

2 Cor. 6. 16. For ye are the Temple of the living God, as God hath said, I will dwell in them and walk in them.

Rev. 3. 20. Behold, I stand at the Door, and knock, if any Man hear my Voice, and open the Door, I will come in to him, and sup with him, and he with me.

Q. Doth the Apostle Paul speak of the Son of God being revealed in him?

Gal. 1. 15. 16. *A.* But when it pleased God, who separated me from my Mother's Womb, and called me by his Grace, to reveal his Son in me, that I might preach him among the Heathen.

Q. Is it needful then, to know Christ within?

2 Cor. 13. 5. *A.* Examine yourselves, whether you be in the Faith, prove your own selves, Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates?

Q. Was the Apostle earnest, that this inward Birth of Christ should be brought forth in any?

Gal. 4. 19. *A.* My little Children, of whom I travel in Birth again, until Christ be formed in you?

Q. What saith the same Apostle of the Necessity of this inward Knowledge of Christ, and of the new Creature beyond the Outward?

2 Cor. 5. 16, 17. *A.* Wherefore henceforth know we no Man after the Flesh; yea, though we have known Christ after the Flesh; yet now henceforth know we him no more. Therefore if any Man be in Christ, he is a new Creature; old Things are passed away, behold all Things are become new.

But

But ye have not so learned Christ; if so be 1673.
 that ye have heard him, and have been taught
 by him, as the Truth is in Jesus, That ye put off
 concerning the former Conversation, the old Man, Ephes. 4.
 which is corrupt, according to the deceitful 21, 22,
 Lusts; and to be renewed in the Spirit of your 23, 24.
 Mind; and that ye put on the new Man, which
 after God is created in Righteousness and true
 Holiness.

*Q. Is this Christ within, the Mystery of God,
 and Hope of Glory, which the Apostle preached?*

A. To whom God would make known, what Col. 1. 27.
 are the Riches of the Glory of this Mystery a- 28.
 mong the Gentiles, which is Christ in you, the
 Hope of Glory, whom ye preach.

*Q. Doth the Apostle any where press the putting
 on of this New-Birth?*

A. Put ye on the Lord Jesus Christ, and make Rom. 13.
 not Provision for the Flesh to fulfil the Lusts 14.
 thereof.

*Q. Doth he write to any of the Saints, as hav-
 ing put off the old, and put on the new Man?*

A. For as many of you, as have been baptized Gal. 3. 27.
 into Christ, have put on Christ.

Seeing that ye have put off the old Man with Col. 3. 9,
 his Deeds, and have put on the new Man, which 10.
 is renewed in Knowledge after the Image of him
 that created him.

*Q. What speaketh Christ himself of the Necessity
 of this New-Birth?*

Jesus answered and said unto him, Verily, John 3. 3.
 verily, I say unto thee, Except a Man be born
 again, he cannot see the Kingdom of God.

Q. Of what Seed cometh this Birth?

A. Being born again, not of corruptible Seed, 1 Pet. 1. 23
 but of incorruptible, by the Word of God, which
 liveth and abideth for ever.

*Q. What doth the Apostle Paul witness of him-
 self concerning this New Life?*

A. I am

1673. *A.* I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me.

Gal. 2. 20. *Q.* What is the Preaching of the Cross of Christ?

1 Cor. 1. 18. *A.* For the Preaching of the Cross is to them that perish, Foolishness; but unto us that are saved, it is the Power of God.

Q. What Effect had this Cross in the Apostle? and how much preferreth he the New Creature to all outward and visible Ordinances and Observances?

Gal. 6. 14. 15. *A.* But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the World is crucified unto me, and I unto the World: For in Jesus Christ neither Circumcision availeth any Thing, nor Uncircumcision, but a new Creature.

Q. What speaketh Christ of the Unity of the Saints with him?

Joh. 14. 20. *A.* At that Day ye shall know, that I am in my Father, and ye in me, and I in you.

John 15. 4, 5. Abide in me, and I in you: As the Branch cannot bear Fruit of itself, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing.

Joh. 17. 20, 21, 22, 23. Neither pray I for these alone, but for them also, which shall believe in me through their Word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the World may believe it, that thou hast sent me. And the Glory which thou gavest me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the World may know, that thou hast sent me, and hast loved them, as thou hast loved me.

Q. What

Q. *What saith the Apostle Paul to this Purpose?* 1673.

A. For both he that sanctifies, and they that are sanctified, are all of one; for which Cause he Heb. 2. 11. is not ashamed to call them Brethren.

Q. *What saith the Apostle Peter?*

A. Whereby are given unto us exceeding great 2 Pet. 1. 4. and precious Promises, that by these you might be Partakers of the Divine Nature, having escaped the Corruption that is in the World through Lust.

C H A P. V.

Concerning the LIGHT wherewith Jesus Christ hath enlightned every Man: The *Universality* and *Sufficiency* of God's Grace to all the World made manifest therein.

Question. **W**HEREIN consists the Love of God towards fallen and lost Man?

Answer. For God so loved the World, that he Joh. 3. 16. gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting Life.

In this was manifested the Love of God to- 1 Joh. 4. 9. wards us, because that God sent his only begotten Son into the World, that we might live through him.

Q. *What is intended here by the World? all and every Man, or only a few?*

A. But we see Jesus, who was made a little Heb. 2. 9. lower than the Angels, for the suffering of Death crowned with Glory and Honour, that he by the Grace of God, should taste Death for every Man.

And if any Man sin, we have an Advocate 1 Joh. 2. with the Father, Jesus Christ, the Righteous; 1, 2. and he is the Propitiation for our Sins, and not for

1673. for ours only, but also for the Sins of the whole World.

Q. Methinks, the Apostle John is very plain there, in mentioning the whole World, which must be not only the Saints, but all others; seeing he distinguisheth the World from himself, and all the Saints, to whom he then wrote: What saith Paul elsewhere in this Matter?

Col. 1. 27, 28. *A.* Christ in you the Hope of Glory, whom we preach, warning every Man, and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus.

1 Tim. 2. 3, 4, 6. *I* exhort therefore, that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men; for this is good and acceptable in the Sight of God our Saviour, who will have all Men to be saved, and to come to the Knowledge of the Truth; who gave himself a Ransom for all, to be testified in due Time.

Q. What is the Apostle Peter's Testimony in this?

2 Pet. 3. 9. *A.* The Lord is not slack concerning his Promise (as some Men count Slackness) but is long-suffering to us-ward, not willing, that any should perish, but that all should come to Repentance.

Q. Are there any more Scripture Passages, that prove this Thing?

Ezek. 33. 11. *A.* Say unto them, As I live, saith the Lord, I have no Pleasure in the Death of the Wicked; but that the Wicked turn from his Way, and live.

Psal. 145. 8, 9. The Lord is gracious, and full of Compassion; slow to Anger, and of great Mercy. The Lord is good to all, and his tender Mercies are over all his Works.

2 Cor. 5. 19. To wit, That God was in Christ reconciling the World unto himself.

Q. Seeing then, by these Scriptures it appears, that the Love of God is held out to all, that all might

*might have been or may be saved by Christ ; what is 1673.
to be judged of those, who assert, that God nor
Christ never purposed Love nor Salvation to a great
Part of Mankind ; and that the Coming and Suffer-
ings of Christ never was intended, nor could be
useful to their Justification ; but will and must be
effectual for their Condemnation : even according to
God's Purpose, who from their very Infancy to their
Grave withheld from them all Means of Salvation ?
What saith the Scripture to such ?*

A. For God sent not his Son into the World to Joh. 3.17.
condemn the World, but that the World through
him might be saved.

I am come a Light into the World, that who- John 12.
soever believeth in me, should not abide in Dark- 46. 47.
ness. And if any Man hears my Words and be-
lieve not, I judge him not ; for I came not to
judge the World, but to save the World.

Q. From what Scripture then came these Men to
wrest an Opinion so contrary to Truth ?

A. For the Children being not yet born, nei-Rom. 9.
ther have done any Good or Evil, that the Pur- 11,12,13.
pose of God according to Election might stand,
it was said unto her, The Elder shall serve the
Younger, as it is written, *Jacob* have I loved,
but *Esau* have I hated.

Q. I perceive, in that Scripture it was only said,
before the Children were born, The Elder shall serve
the Younger ; These other Words (*Jacob* have I
loved, *Esau* have I hated) are mention'd out of the
Prophet Malachy, who wrote them many Hundred
Years after both were dead : Doth not the Scripture
mention any other Cause of God's hating *Esau*, than
merely his Decree ? What saith the same Apostle
elsewhere ?

A. Lest there be any Fornication, or prophane Heb. 12.
Person, as *Esau*, who for one Morfel of Meat 16, 17.
sold his Birth-right ; for ye know, how that af-

1673. *terward, when he would have inherited the Blessing, he was rejected.*

Q. But seeing, that such alledge, that it is because of Adam's Sin, that many, even Children are Damned: Doth not the Scripture aver, that the Death of Christ was as large to Heal, as Adam's Sin could Condemn?

Rom. 5.
15, 18.

A. For if through the Offence of one many be dead, much more the Grace of God, and the Gift by Grace, which is by one Man, Jesus Christ. Therefore as by the Offence of One, Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life.

Q. That proves abundantly, that Christ's Death is of sufficient Extent to make up any Hurt Adam's Sin brought upon Mankind? What is then the Cause of Condemnation?

1 John 3.
18.

A. He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the Name of the Only begotten Son of God.

2 Theff. 2.
10, 11, 12.

And with all Deceivableness of Unrighteousness in them that perish, because they received not the Love of the Truth, that they might be saved. And for this Cause God shall send them strong Delusions, that they should believe a Lie, that they all might be damned, who believe not the Truth, but had Pleasure in Unrighteousness.

Q. Seeing it is so of a Truth, according to the Scriptures Testimony, that God has purposed Love and Mercy to all, in the Appearance of his Son Jesus Christ; Is the Gospel or glad Tidings of this Salvation brought nigh unto all, by which they are put into a Capacity of receiving the Grace, and being saved by it.

Col. 1. 23.

A. If ye continue in the Faith grounded and settled, and be not moved away from the Hope of

of the Gospel, which ye have heard, and which ^{1673.} was preached to every Creature, which is under Heaven, whereof I *Paul* am made a Minister.

Q. What is the Gospel?

A. I am not ashamed of the Gospel; for it is ^{Rom. 1. 16} the Power of God unto Salvation, unto every one that believeth.

Q. Is this Gospel hid?

A. If our Gospel be hid, it is hid to them that ^{2 Cor. 4.} are lost, in whom the God of this World hath ^{3, 4.} blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ should shine unto them.

Q. Is this Light then come into the World? And are not Men condemned, because they love it not; and not because it is hid from them?

A. And this is the Condemnation, that Light ^{Joh. 3. 19.} is come into the World, and Men love Darknes rather than Light.

Q. Why do they so?

A. Because their Deeds are evil.

Q. Is every Man enlightned by this Light?

A. He was not that Light but was sent to ^{Joh. 18, 9.} bear Witness of that Light, that was the true Light, which enlightneth every Man that cometh into the World.

Q. Doth this Light discover all Things?

A. All Things that are reprov'd, are made manifest by the Light; for whatsoever doth make manifest, is Light.

Q. Do Evil Men preach up this Light, or mind it?

A. Every one that doth Evil, hateth the Light, ^{Joh. 3. 20.} neither cometh to the Light, lest his Deeds should be reprov'd.

They are of those that rebel against the Light, ^{Job 24. 13}

Q. Do good Men love it, and follow it?

A. He that doth Truth, comes to the Light, ^{Joh. 3. 21.} that his Deeds may be made manifest, that they are wrought in God.

Q. What

1673. Q. *What Benefit doth redound to such as love the Light, and walk in it?*

1 Joh. 1. 7. A. If we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ, his Son, cleanses us from all Sin.

Q. *Doth Christ command to take Heed to the Light?*

Joh. 12. 36 A. While ye have the Light, believe in the Light, that ye may be the Children of the Light.

Q. *Were the Apostles commanded to turn People to the Light?*

Acts 26. 17, 18. A. Delivering thee from the People, and from the Gentiles, unto whom now I send thee to open their Eyes, and to turn them from Darkness unto Light, and from the Power of Satan unto God; that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified through Faith that is in me.

Q. *Doth this Light abide with every Man all his Life Time, in order to save, or only during the Day of his Visitation?*

Joh. 12. 25 A. Yet a little while is the Light with you; walk while ye have the Light, lest Darkness come upon you.

Heb. 4. 7. Again, He limiteth a certain Day, saying in David, To Day, after so long Time, as it is said, To Day, if ye will hear his Voice, harden not your Hearts.

Q. *How can it be proved, that there is a Day, wherein People may know Things concerning their Peace, which afterwards may be hid from them?*

Luke 19. 41, 42. A. And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy Day, the Things which belong unto thy Peace; but now they are hid from thine Eyes.

Q. *Is there any further Scripture-Proof of the Lord's*

Lord's Willingness to gather a People, who would not, and therefore were condemned? 1673.

A. O *Jerusalem, Jerusalem!* thou that killest Mat. 23. the Prophets, and stonest them which are sent 37. unto thee, How oft would I have gathered thy Luke 13. Children together, even as a Hen gathereth her 34. Chickens under her Wings, and ye would not.

Then his Lord, after that he had called him, Mat. 18. said unto him, O thou wicked Servant! I for- 32, 33, 34. gave thee all the Debt, because thou desiredst me; shouldst not thou also have had Compassion on thy Fellow-Servant, even as I had Pity on thee? And his Lord was wroth, and delivered him to the Tormentors, till he should pay all that was due unto him.

Then *Paul* and *Barnabas* waxed bold, and said, Acts 13. It was necessary that the Word of God should first 46. have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of Everlasting Life, lo, we turn to the Gentiles.

Because I have called, and ye refused, I have Prov. 1. stretched out my Hand, and no Man regarded: 24, 25, 26. But ye have set at nought all my Counsel, and would none of my Reproof; I also will laugh at your Calamity, I will mock when your Fear cometh.

And at what Instant I shall speak concerning a Jer. 18. Nation, and concerning a Kingdom to build and 9, 10. to plant it: If it do Evil in my Sight, that it obey not my Voice, then will I repent of the Good, wherewith I said I would benefit them.

Q. Doth God's Spirit strive then for a Season, and afterwards forbear?

A. And the Lord said, My Spirit shall not al- Gen. 3. 9. ways strive with Man.

Q. May it then be resisted?

A. Ye Stiff-necked and Uncircumcised in Heart Acts 7. 51. and Ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye.

For

1673. For the Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Man, who hold the Truth in Unrighteousness.
 Rom. I. 18

Q. Hath God manifested to Man, that which may be known of Himself?

Rom. I. 19 *A. That which may be known of God, is manifest in them; for God hath shewed it unto them.*

Q. Is then this Light or Seed sown in the Hearts of Evil Men?

Mat. 13. *A. And he spake many Things to them in Parables: Behold, a Sower went forth to sow, and when he sowed, some Seeds fell by the Way-side, &c. some fell among stony Places, &c. and some fell among Thorns, &c.*
 3, 4, 5, 7

Q. Are those Places, where the Seed is said to have fallen, understood of the Heart of Man?

Mat. 13. *A. Hear ye therefore the Parable of the Sower, when any one heareth the Word of the Kingdom, and understandeth it not, then cometh the Wicked One, and catcheth away that which was sown in his Heart: This is he which received the Seed by the Way-side, &c.*
 18, 19.

Q. Is this Seed small in its first Appearance?

Mat. 13. *A. The Kingdom of Heaven is like to a Grain of Mustard Seed, which a Man took and sowed in his Field, which indeed is the least of all Seeds.*
 31, 32.

Q. Forasmuch as many understand not this under the Notion and Appellation of Light or Seed, it being quite another Dialect than the common; though I must needs confess, it is the very Language of the Scriptures; Is there a saving Manifestation of the Spirit given unto all?

1 Cor. 12. *A. The Manifestation of the Spirit is given to every Man to profit withal.*
 7.

Q. Sure, if it be to profit withal, it must be in order to save; for were it not useful, nor yet sufficient

ent to save, what Profit could it be of: But in re- 1673.
gard some speak of a Grace that is common, and of
a Grace that is saving, is there such a Grace com-
mon unto all, as brings Salvation?

A. The Grace of God, that brings Salvation, Tit. 2.11.
hath appeared to all Men.

Q. That which brings Salvation, must needs be
saving; what doth that Grace teach us?

A. Teaching us, that denying Ungodliness Tit. 2.12.
and worldly Lusts, we should live soberly, right-
eously and godly in this present World.

Q. Certainly, that which teacheth both Righte-
ousness and Godliness, must be sufficient; for there-
in consisteth the whole Duty of Man: What saith
the Apostle elsewhere of this Instructor?

A. And now, Brethren, I commend you to Acts 20.
God, and to the Word of his Grace, which is 32.
able to build you up, and to give you an Inheri-
tance among all those that are sanctified.

Q. What is the Word of God?

A. The Word of God is quick and powerful, Heb. 4.
and sharper than any two-edged Sword, piercing 12, 13.
even to the dividing asunder of Soul and Spi-
rit, and of the Joints and Marrow, and is a Dis-
cerner of the Thoughts and Intents of the Heart.
Neither is there any Creature that is not mani-
fest in his Sight, but all Things are naked and
open to the Eyes of him, with whom we have
to do.

Q. Ought we not to take Heed to this Word?

A. We have also a more sure Word of Pro-2 Pet. 1.
phesy, whereunto ye do well that ye take heed, 19.
as unto a Light that shineth in a dark Place,
until the Day dawn, and the Day-star arise in
your Hearts.

Q. I perceive the Scriptures are very clear, both
concerning the Universality and Sufficiency of this
Light, Seed, Grace and Word of God; but is this
Word nigh, or afar off, Inward or Outward?

A. Say

1673. *A.* Say not in thine Heart, Who shall ascend in-
 to Heaven, that is, to bring Christ down from a-
 Rom. 10. bove; or who shall descend into the Deep, that
 6, 7, 8. is, to bring up Christ again from the Dead? But
 what saith it, The Word is nigh, in thy Mouth
 and in thy Heart; that is the Word of Faith,
 which we preach.

*Q. That is clear as to the Word; Is there any
 Scripture speaks of the Light's being Inward?*

2 Cor. 4. *A.* God who commanded the Light to shine
 6, 7. out of Darkness, hath shin'd in our Hearts, to
 give the Light of the Knowledge of the Glory
 of God in the Face of Jesus Christ. But we
 have this Treasure in Earthen Vessels, that the
 Excellency of the Power may be of God, and
 not of us.

*Q. But seeing it is also called the Seed of the
 Kingdom, is the Kingdom of God also within?*

Luke 17: *A.* The Kingdom of God comes not with Ob-
 20, 21. servation, neither shall they say, Lo, here, or
 lo, there; for behold, the Kingdom of God is
 within you.

C H A P. VI.

Concerning Faith, Justification and Works.

Question. **W**HAT is Faith?

Heb. 11. 1.

Answer, Faith is the Substance
 of Things hoped for, and the Evidence of Things
 not seen.

Q. Is Faith of absolute Necessity?

Heb. 11. 6.

A. Without Faith it is impossible to please
 him: for he that cometh to God must believe
 that he is, and that he is a Rewarder of them,
 that diligently seek him.

Q. Are we justified by Faith?

A. Where-

A. Wherefore the Law was our School-master, 1673.
to bring us unto Christ, that we might be justified by Faith. Gal. 3. 24.

Q. What is the Nature of this Faith, that availeth to Justification?

A. For in Jesus Christ neither Circumcision Gal. 5. 6.
vaileth any Thing, nor Uncircumcision; but Faith,
which worketh by Love.

Q. Are Works then necessary to Justification, as well as Faith?

A. But wilt thou know, O vain Man, that Faith without Works is dead? Was not *Abraham* our Father justified by Works, when he had offered *Isaac* his Son upon the Altar? Seest thou, how Faith wrought with his Works, and by Works was Faith made perfect? And the Scripture was fulfilled, which saith, *Abraham* believed God, and it was imputed to him for Righteousness: He was called the Friend of God. Ye see then, how that by Works a Man is justified, and not by Faith only. James 2. 20, 21, 22, 23, 24.

Q. If then both be equally required in Justification, what are these Works, which the Apostle excludes so much?

A. By the Deeds of the Law there shall no Flesh be justified in his Sight. Rom. 3. 20.

Q. But though we be not justified by the Deeds of the Law, is not this to exclude Boastings, that the Grace of God may be exalted?

A. For by Grace are ye saved, through Faith, and not of your selves, it is the Gift of God; not of the Works, lest any Man should boast; for we are his Workmanship, created in Christ Jesus unto good Works. Eph. 2. 8, 9, 10.

Q. Are even the Works, which are performed by Grace, excluded? Are we never said to be saved or justified by them?

A. Not by Works of Righteousness, which we have done, but according to his Mercy he saved Tit. 3. 5, 6, 7.

1673. *us, by the washing of Regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his Grace, we should be made Heirs, according to the Hope of Eternal Life.*

Q. I perceive then, that to be justified by Grace, is to be justified or saved by Regeneration, which cannot exclude the Works wrought by Grace, and by the Spirit; How doth the Apostle add in the next Verse, for the maintaining this against those that Cavil about the Law?

Tit. 3. 8, 9. *A. This is a faithful Saying, and these Things I will that thou affirm constantly, that they, which believe in God, might be careful to maintain good Works; these Things are good and profitable unto Men: But avoid foolish Questions and Genealogies, and Contentions, and Strivings about the Law, for they are unprofitable and vain.*

Q. Doth the Apostle Paul, that is so much against Justification by the Works of the Law, speak any where else of being justified by the Spirit?

1 Cor. 6. 11. *A. But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.*

Q. But since the Law gives not Power nor Ability to obey, and so falls short of Justification; Is there no Power under the Gospel, by which the Righteousness of the Law comes to be fulfilled inwardly?

Rom. 8. 3, 4. *A. For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh; That the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit?*

Q. Seeing

Q. Seeing then, there is Power in the Spirit, is not Works through it a Condition, upon which Life is proposed under the New Covenant? 1673.

A. For if ye live after the Flesh, ye shall die; Rom. 8. but if ye through the Spirit do mortify the Deeds^{13.} of the Body, ye shall live.

Q. Do not the Apostles then frequently propose Life to People upon Condition of Repentance and other Works?

A. Repent ye therefore, and be converted, Acts 3. that your Sins may be blotted out. 19.

And if Children, then Heirs of God, and Joint-Heirs with Christ; if so be that we may suffer with him, that we also may be glorified together. Rom. 8. 17

It is a faithful Saying; For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him. If a Man therefore purge himself from these, he shall be a Vessel unto Honour, sanctified and meet for the Master's Use, and prepared unto every good Work. 2 Tim. 2. 11, 12, 21,

Remember therefore, from whence thou art fallen, and repent, and do the first Works; or else I will come unto thee quickly, and remove thy Candlestick out of his Place, except thou repent. Rev. 2. 5.

Q. It appears clearly by these Passages, that the Apostle excludes only our Righteousness, which he elsewhere explains, as being the Righteousness of the Law, from being necessary to Justification, and not such Works as the Law of the Spirit of Life leads to; and are not so much curs, as Christ in us: are not such good Works rewarded, though they require no absolute Merit, as being the Fruits of free Grace, yet doth not God Judge according to them, and may they not be said to have a Reward? Reward of Works.

A. But

1673. *A.* But if a Man be just, and do that which is lawful and right, and hath not eaten upon the Mountains, neither hath lift up his eyes to the Idols of the House of *Israel*, neither has defiled his Neighbour's Wife, neither hath come near to a menstruous Woman, and hath not oppressed any; but hath restored to the Debtor his Pledge, hath spoiled none by Violence, hath given his Bread to the Hungry, and hath covered the Naked with a Garment; he that hath not given forth upon Usury, neither hath taken any Increase, that hath withdrawn his Hand from Iniquity, hath executed true Judgment between Man and Man, hath walked in my Statutes, and hath kept my Judgments to deal Truth, he is just, he shall surely live, saith the Lord God.

Mat. 16. 27. For the Son of Man shall come in the Glory of his Father with his Angels, and then he shall reward every Man according to his Works.

Acts 10. 34, 35. Then *Peter* opened his Mouth, and said, Of a Truth I perceive, that God is no Respector of Persons; but in every Nation he that feareth him, and worketh Righteousness, is accepted with Him.

Rom. 2. 6, 7, 10. The Righteous Judgment of God, who will render to every Man according to his Deeds; To them, who by patient Continuance in Well-doing seek for Glory and Honour, and Immortality, Eternal Life: But Glory, Honour and Peace to every Man that worketh good, to the *Jew* first, and also to the *Gentile*.

2 Cor. 5. 10. For we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.

2 Thess. 1. 5. Which is a manifest Token of the Righteous Judgment of God, that ye may be accounted worthy of the Kingdom of God, for which ye also suffer.

But

But whoſo looketh into the perfect Law of 1673. Liberty, and continueth therein, being not a forgetful Hearer, but a Doer of the Work, this Man ^{Jam. 1. 25.} ſhall be bleſſed in his Deed.

Caſt not away therefore your Confidence, which ^{Heb. 10.} hath great Recompence of Reward. ^{35.}

And if ye call on the Father, who without ^{1 Pet. 1.} Reſpect of Perſons, judgeth according to every ^{17.} Man's Work, paſs the Time of your ſojourning here in Fear.

And behold I come quickly, and behold my ^{Rev. 22.} Reward is with me, to give every Man accord- ^{12, 14.} ing as his Works ſhall be. Bleſſed are they, that do his Commandments, that they may have a Right to the Tree of Life, and may enter in through the Gates into the City.

Q. It ſhould ſeem, that the Purpose of God, in ^{Chriſt} ſending his Son the Lord Jeſus Chriſt, was not ^{ſaves from} ſimply to ſave Man by an Imputative Righte- ^{Sin.} ouſneſs altogether with them; but alſo by the Waſhing of Regeneration, or an Inward Righteouſneſs; What ſaith the Scripture further of this?

A. And thou ſhalt call his Name Jeſus, for ^{Mat. 1. 21.} he ſhall ſave his People from their Sins.

Looking for that bleſſed Hope, and the glori- ^{Tit. 2.} ous appearing of the great God, and our Savi- ^{13, 14.} our Jeſus Chriſt, who gave himſelf for us, that He might redeem us from all Iniquity, and purify unto himſelf a peculiar People, zealous of good Works.

C H A P. VII.

Concerning Perfection, or Freedom from Sin.

Question. **I** Perceive then by all theſe Scriptures afore-mentioned, that Chriſt, as well as he hath purchaſed Pardon for our Sins, hath alſo

1673. *also obtained Power, by which we may even here be cleansed from the Filth of them; may we expect then in this Life to be freed from the Dominion of Sin?*

Rom. 6. *A. For Sin shall not have Dominion over you.*

14. *Q. For what Reason?*

Rom. 6. *A. For ye are not under the Law, but under Grace.*

Q. How cometh the Apostle then to cry out and complain of Sin, saying, Who shall deliver me from the Body of this Death? Doth he speak that as a Condition always permanent to him and other Saints, or only that which he had passed through? What saith he afterwards?

Rom. 8. *A. There is therefore now no Condemnation*
 1. 2, 3, 5, *to them which are in Christ Jesus, who walk not*
 36, 37, 38, *after the Flesh, but after the Spirit; for the*
 39. *Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death. Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Sword? (As it is written, For thy Sake we are killed all the Day long, we are accounted as Sheep for the Slaughter.) Nay, in all these Things we are more than Conquerors, through him that loved us. For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.*

Q. What saith that Apostle then unto such, who taking Occasion from his Words, should plead for Continuance in Sin for Term of Life, and think to be saved by the Imputative Righteousness of Christ, as being under Grace?

Rom. 6. *A. What shall we say then? Shall we continue*
 1, 2. *in Sin that Grace may abound? God forbid.*

What

What then? Shall we sin, because we are not ^{1673.} under the Law, but under Grace? God forbid.

Q. *Is not the Apostle then so far from sup-^{Freedom}posing that Condition, of being always under Sin,^{from Sin.} to be his own constant Condition, or that of all the Saints, that he even supposes many of the then Church of Rome, to whom he wrote, to be free of it: How bespeaketh he them as in Relation to this Matter?*

A. How shall we that are dead to Sin, live a-^{Rom. 6. 2.}ny longer therein? Know ye not, that so many ^{—7, 11.}of us, as were baptized into Jesus Christ, were ^{12, 13, 16,}baptized into his Death? Therefore we are buried ^{—23.}with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life: For if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection; knowing this, that our Old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin; for he that is dead, is free from Sin. Likewise reckon ye also yourselves to be dead indeed unto Sin, but alive unto God through Jesus Christ our Lord. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof: Neither yield ye your Members as Instruments of Unrighteousness unto Sin; but yield your selves unto God, as those that are alive from the Dead, and your Members as Instruments of Righteousness unto God. Know ye not, that to whom ye yield your selves Servants to obey, his Servants ye are, to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness? But God be thanked, that ye were the Servants of Sin; but ye have obeyed from the Heart that Form of Doctrine, which was delivered unto you. Being then made free from

1673. *from Sin, ye became the Servants of Righteousness: I speak after the Manner of Men, because of the Infirmary of your Flesh: for as ye have yielded your Members Servants to Uncleaness and to Iniquity; even so now yield your Members Servants to Righteousness, unto Holiness. For when ye were the Servants of Sin, ye were free from Righteousness; What Fruit had ye then in those Things, whereof ye are now ashamed? For the End of those Things is Death. But now being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End everlasting Life; for the Wages of Sin is Death; but the Gift of God is Eternal Life through Jesus Christ our Lord.*

Q. It would appear then, that God requires of us to be perfect?

Mat. 5. 48. *A. Be ye therefore perfect, even as your Father, which is in Heaven, is perfect.*

Q. Is it then possible to keep the Commandments?

Mat. 11. *A. My Yoke is easy, and my Burthen is light.*
 30. *For this is the Law of God, that we keep his*
 1 John 5. 3. *Commandments, and his Commandments are not grievous.*

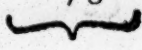
Q. Is it necessary then for Salvation, to keep the Commandments?

Rev. 22. *A. Blessed are they that do his Command-*
 14. *ments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.*

Q. Do you understand by this Perfection, that any have so kept the Commandments, as never to have sinned?

1 John 1. *A. If we say, that we have not sinned, we*
 10. *make him a Lyar, and his Word is not in us.*

Q. Do you understand, that those who are perfect, may say, they have no Sin; or only that having sinned, and so having Sin, in respect they once sinned,

finned, as the Apostle in the Passage cited mentions? 1673.
May they notwithstanding thereof come to know 
Forgiveness for the Guilt, but also cleansing from
the Filth?

A. If we say, we have no Sin, we deceive our- ^{1 Joh. 1. 8.}
 selves, and the Truth is not in us: If we confess
 our Sins, he is faithful and just to forgive us our
 Sins, and to cleanse us from all Unrighteous-
 nefs.

Q. *This Scripture seems to be very plain being*
compared with the other before-mentioned: But
because some are apt to mistake, and wrest the
Words of that Apostle, what saith he elsewhere?
Did he judge, any could know God, or be true Chri-
stians, who kept not the Commandments?

A. My little Children, these Things write I ^{1 Joh. 2.}
 unto you, that ye sin not; and if any Man sin, ^{1, 3, 4, 5, 6.}
 we have an Advocate with the Father, Jesus ^{& 3. 2,}
 Christ the Righteous: And hereby do we know, ^{— 10.}
 that we know him, if we keep his Command-
 ments. He that saith, I know him, and keepeth
 not his Commandments, is a Lyar, and the
 Truth is not in him: But whoso keepeth his
 Word, in him verily is the Love of God per-
 fected. Hereby know we, that we are in him.
 He that saith, he abideth in him, ought himself
 also to walk, even as he walked. Beloved, now
 are we the Sons of God, and it doth not yet ap-
 pear, what we shall be; but we know, that
 when we shall appear, we shall be like him, for
 we shall see him, as he is: And every Man, that
 hath this Hope in him, purifieth himself, even
 as he is pure. Whosoever committeth Sin, trans-
 gresseth also the Law; for Sin is the Transgres-
 sion of the Law. And ye know, that he was
 manifested to take away our Sins, and in him is
 no Sin: Whosoever abideth in him, sinneth not:
 Whosoever sinneth, hath not seen him, neither
 known him. Little Children, let no man deceive

E

you;

1673. you; he that doth Righteousness, is righteous, even as he is righteous. He that committeth Sin, is of the Devil, for the Devil sinneth from the Beginning: For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil. Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot sin, because he is born of God. In this the Children of God are manifest, and the Children of the Devil; whosoever doth not Righteousness, is not of God, neither he, that loveth not his Brother.

Q. It is very plain by these Passages, that the Apostles were far of another Mind, than those that plead for Sin during Term of Life; and much against the Deceit of those, who will esteem themselves good Christians, while they live in their Sins?

A. Not every one, that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the Will of my Father, which is in Heaven. Therefore whosoever heareth these Things of mine, and doth them, I will liken him unto a wise Man, which built his House upon a Rock. If ye know these Things, happy are ye, if ye do them.

Q. What saith the Apostle Paul further, concerning the Needfulness of this Thing?

A. Circumcision is nothing, and Uncircumcision is nothing; but the keeping of the Commandments of God.

Q. Was not this according to the Apostle Paul's Judgment, the very Intention of Christ, to have his Church and Children to be pure and without Spot?

A. According as he hath chosen us in him before the Foundation of the World, that we should be Holy and without Blame before him in Love.

Even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing;

Thing; but that it should be Holy and without Blemish. 1673.

Q. Doth not Paul press the same Thing further, besides the other Passages above-mentioned?

A. Having therefore these Promises, dearly Beloved, Let us cleanse ourselves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God. Finally, Brethren, farewell, be perfect. Christ in you the Hope of Glory, whom we preach, warning every Man, and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus. Labouring fervently for you in Prayers, that ye may stand perfect and compleat in all the Will of God. To the End he may establish your Hearts unblameable in Holiness before God. And the very God of Peace sanctify you wholly, and I pray God, your whole Spirit, and Soul, and Body be presented blameless unto the Coming of our Lord Jesus Christ.

Q. Is not this then the very End, for which God appointed Teachers in his Church?

A. And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ.

Q. Seeing this is so much pressed by the Holy Men, doth not the Scripture, which cannot lie, give none of the Saints this Testimony, as being Free from Sin at sometimes, and so not always and daily sinning, as is supposed?

A. Noah was a just Man, and perfect in his Generations; and Noah walked with God. And the Lord said unto Satan, Hast thou considered my Servant Job, that there is none like him in the

1673. the Earth, a perfect and an upright Man, one that feareth God, and escheweth Evil. There was in the Days of *Herod* King of *Judea*, a certain Priest named *Zacharias*, of the Course of *A-*
 Luke 1. 1, *bia*; and his Wife was of the Daughters of *Aaron*,
 2. and her Name was *Elizabeth*; and they were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless.

Q. That proves sufficiently as to particular Persons; but what doth the Scripture intimate of this Nature, even of considerable Numbers?

Ephes. 2. *A. But God, who is rich in Mercy, for his*
 4, 5, 6. *great Love, wherewith he hath loved us, even when we were dead in Sin, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly Places in Christ Jesus. But ye are come unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable Company of Angels, to the general Assembly and Church of the First-born, which are written in Heaven; to God, the Judge of all, and to the Spirits of just Men made perfect. And I looked, and lo a*
 Heb. 12. *Lamb stood on Mount Zion, and with him an*
 22, 23. *Hundred Forty and Four Thousand, having his Father's Name written in their Fore-head: These are they, which were not defiled with Women; for they are Virgins: These are they, which follow the Lamb wheresoever he goeth: These are redeemed from among Men, being their First Fruits unto God, and to the Lamb. And in their Mouth was found no Guile; for they are without Fault before the Throne of God.*
 Rev. 14.
 1, 4, 5.

C H A P. VIII.

Concerning PERSEVERANCE and Falling
from G R A C E.

Question. **I**S it enough for a Believer, to be sure,
that he hath once received true Grace?
Or is there any further Certainty requisite?

Answer. Wherefore the rather, Brethren, give ^{2 Pet. 1. 10}
Diligence to make your Calling and Election sure;
for if ye do these Things, ye shall never fall.

Q. May one that hath received true Grace, have
Ground to fear, or suppose he can fall?

A. But I keep under my Body, and bring it ^{1 Cor. 9.}
into Subjection, least that by any Means, when ^{27.}
I have preached to others, I myself should be a
Cast-away.

Q. That greatly contradicth the Doctrine of
such as say, Once in Grace, Ever in Grace; but
doth the Apostle Paul express this only out of an
humble Esteem of himself? Or doth he judge or sup-
pose the like of other Saints?

A. Take heed, Brethren, lest there be in any ^{Heb. 4.}
of you an evil Heart of Unbelief, in departing ^{12, 13.}
from the Living God; but exhort one another
daily, while it is called To-day, lest any of you
be hardened through the Deceitfulness of Sin.
Let us labour therefore to enter into that Rest, ^{Heb. 4. 11.}
lest any Man fall after the same Example of Un-
belief. For it is impossible for those who are ^{Heb. 6. 4.}
once enlightened, and have tasted of the heavenly ^{5, 6.}
Gift, and were made Partakers of the Holy Ghost,
and have tasted the good Word of God, and the
Powers of the World to come, If they shall fall
away, to renew them again unto Repentance;
seeing they crucify to themselves the Son of God
afresh, and put him to open Shame. Looking dili-

1673. diligently, lest any Man fail of the Grace of God,
 Heb. 12. lest any Root of Bitterness springing up, trouble
 15. you, and thereby many be defiled.

Q. *Doth he speak this only by Supposition; or
 doth he assert it not only possible, but certain?*

2 Tim. 4. A. For the Time will come, when they will not
 3, 4. endure sound Doctrine; but after their own Lusts
 shall they heap to themselves Teachers, having
 itching Ears, and they shall turn away their Ears
 from the Truth, and shall be turned unto Fables.

Q. *Doth the Apostle even judge it necessary to
 guard such a one, as his beloved Son Timothy a-
 gainst this Hazard?*

1 Tim. 1. A. This Charge I commit unto thee, Son Timo-
 18, 19. thy, according to the Prophecies which went be-
 fore on thee, that thou by them mightest war the
 good Warfare, holding Faith in a good Consci-
 2 Tim. 4. Faith have made Shipwreck. For the Love of
 10. Money is the Root of all Evii, which while some
 coveted after, they have erred from the Faith,
 and pierced themselves through with many Sor-
 2 Tim. 2. rows. And their Word will eat, as doth a Cank-
 17, 18. er, of whom is *Hymeneus* and *Philetus*, who con-
 cerning the true Faith have erred; saying, That
 the Resurrection is past already, and overthrown
 the Faith of some,

Q. *Doth the Apostle any where express his Fears
 of this, as a Thing that may happen to any Number
 of People, who once truly received the Faith of Christ?*

Rom. 11. A. Well, because of Unbelief they were bro-
 20. ken off; and thou standest by Faith, be not high-
 1 Tim. 4. minded, but fear. Now, the Spirit speaketh ex-
 1 Thess. 3. pressly, that in the latter Times some should de-
 5. part from the Faith, &c. For this Cause, when
 I could no longer forbear, I sent to know your
 Faith, lest by some Means the Tempter have
 tempted you, and our Labour be in vain.

Q. *What is the Apostle Peter's Mind; does he
 judge,*

judge, that such as have known the right Way, may forsake it? 1673.

A. Cursed Children, which have forsaken the righteous Way, and are gone astray, following the Way of *Balaam* the Son of *Bezor*, who loved the Ways of Unrighteousness; but was rebuked for his Iniquity: The dumb Ass speaking with Man's Voice, forbad the Madness of the Prophet. These are Wells without Water, Clouds that are carried with a Tempest, to whom the Mist of Darkness is reserved for ever. For when they speak great swelling Words of Vanity, they allure through the Lust of the Flesh, through much Wantonness, those that were clean escaped from them, who live in Error: For if after they have escaped the Pollutions of the World through the Knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter End is worse with them, than the Beginning: For it had been better for them, not to have known the Way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them. But it is happened to them according to the true Proverb, The Dog is turned to his Vomit, and the Sow that was washed, to her wallowing in the Mire.

Q. Gives he any Cautions to them that stand, as supposing they may also fall?

A. Ye therefore, Beloved, seeing ye know these Things before, beware, lest ye also being led away with the Error of the Wicked, fall from your own Stedfastness.

Q. May a Man be truly a Branch in Christ, or a real Member of his Body, and afterwards be cut off?

A. If any Man abide not in me, he is cast forth, as a Branch, and is withered.

Q. May a righteous Man then depart from his Righteousness?

A. But when the righteous Man turneth away from

2 Pet. 2.
14, 15, 18,
20, 21, 22.

Ezek. 18.

26, and

from 33. 13.

1673. from his Righteousness, and commits Iniquity, and dieth in them, for his Iniquity, that he hath done, shall he die.

Q. May a Believer come to such a Condition in this Life, from which he cannot fall away?

Rev. 3. 12. *A.* Him that overcometh, will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, which is *New Jerusalem*, who cometh down out of Heaven from my God; and will write upon him my new Name.

Q. May such an one come to be assured, that he is in this Condition?

Rom. 8. 38, 39. *A.* For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Heighth, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.

C H A P. IX.

Concerning the Church and Ministry.

Question. **W**HAT is the Church?

1 Tim. 3. 15.

Answer. But if I tarry long, that thou may'st know, how thou oughtest to behave thyself in the House of God, which is the Church of the Living God, the Pillar and Ground of Truth.

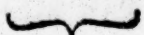
Q. Who is the Head of the Church?

Col. 1. 13. and 2. 19

A. Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son; and he is the Head of the Body, the Church, from which all the Body by Joints and Bands having Nourishment ministered, and knit together, increaseth with the Increase of God.

Q. What

Q. *What Kind of Persons make the Church?* 1673.

A. Them that are sanctified in Christ Jesus. 
And the Lord added to the Church daily such as 1 Cor. 1. 2.
should be saved. Acts 2. 47.

Q. *Hath not Christ appointed any Officers in the Church for the Work of the Ministry?*

A. Wherefore he saith, when he ascended up Ephes. 4.
on High, he led Captivity Captive, and gave 8, 11, 12.
Gifts unto Men; and he gave some Apostles, and
some Prophets, and some Evangelists, and some
Pastors, and some Teachers, for the perfecting
of the Saints, for the Work of the Ministry, for
the Edification of the Body of Christ.

Q. *What Kind of Men should such as are Teachers and Overseers of the Church be?*

A. A Bishop then must be blameless, the Husband of one Wife, vigilant, sober, of good Behaviour, given to Hospitality, apt to teach, 1 Tim. 3. 2, 3, 4, 5, 6, 7.
not given to Wine, no Striker, nor greedy of filthy Lucre; but patient, not a Brawler, not covetous, one that ruleth well his own House, having his Children in Subjection with all Gravity (for if a Man know not, how to rule his own House, how shall he take Care of the Church of God) not a Novice, lest being lifted up with Pride, he fall into the Condemnation of the Devil. Moreover, he must have a good Report of them which are without, lest he fall into Reproach, and the Snare of the Devil.

For a Bishop must be blameless, as the Steward of God, not self-willed, not soon angry, not Tit. 1. 7, 8, 9.
given to Wine, no Striker, not given to filthy Lucre, but a Lover of Hospitality, a Lover of good Men, sober, just, holy, temperate, holding fast the faithful Word, as he hath been taught, that he may be able by sound Doctrine both to exhort, and to convince the Gain-sayers.

Q. *What is incumbent upon such to do?*

A. Take heed therefore to yourselves, and to Acts 20. 28

1673. all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God.

1 Pet. 5. 1, 2, 3. The Elders which are among you, I exhort, who am also an Elder, and a Witness of the Sufferings of Christ, and also a Partaker of the Glory, that shall be revealed; feed the Flock of God, which is among you, taking the Oversight thereof not by Constraint, but willingly; not for filthy Lucre, but of a ready Mind; neither as being Lords over God's Heritage, but being Examples to the Flock.

Q. Though they be not to Lord it over the Flock, yet is there not a Respect due to them in their Place?

1 Tim. 5. 17. *A.* Let the Elders that rule well, be counted worthy of double Honour, especially they, who labour in the Word and Doctrine.

Q. Albeit then among true Christians every one that believeth, is to have the Witness in himself, being perswaded in himself by the Spirit; yet is there not also a real Subjection to be to one another in the Lord?

1 Cor. 14. 32. *A.* The Spirits of the Prophets are subject to the Prophets.

Heb. 13. 17. Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls, as they that must give Account, that they may do it with Joy, and not with Grief; for that is unprofitable for you.

1 Theff. 5. 12, 13. And we beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in Love, for their Work's Sake.

1 Pet. 5. 5. Likewise, ye Younger, submit yourselves unto the Elder; yea, all of you be subject one to another, and be clothed with Humility; for God resisteth the Proud, and giveth Grace unto the Humble.

Q. How ought true Teachers to minister in the Church?

A. As

A. As every Man hath received the Gift, even ^{1673.} so minister the same one to another, as good Stewards of the manifold Grace of God. If any ^{2 Pet. 4.} speak, let him speak as the Oracles of God: If any ^{10, 11.} Man minister, let him do it, as of the Ability, which God giveth; that God in all Things may be glorified, through Jesus Christ.

Q. I perceive then, that every true Minister of the Church of Christ is to minister of the Gift and Grace of God, which he hath received: But some are of the Judgment, that natural Wisdom or Parts, and Human Learning are the Qualifications, which ^{Human Learning.} are of absolute Necessity for a Minister; but Grace they judge not to be so absolutely necessary, but that one may be a Minister without it: What saith the Scripture in this Case?

A. A Bishop must be sober, just, holy, temperate. ^{Tit. 1. 6. 8.}

Q. Methinks, it is impossible for a Man to be blameless, just, holy, sober, and temperate without the Grace of God: So that if these Qualifications be absolutely necessary, then surely, that without which a Man cannot be so qualified, must be necessary also: But what saith the Scripture, as to the Necessity of natural Wisdom and human Learning?

A. Where is the Wise? Where is the Scribe? ^{1 Cor. 1.} Where is the Disputer of this World? Hath not ^{20, 21.} God made foolish the Wisdom of this World? For after that in the Wisdom of God the World by Wisdom knew not God, it pleased God, by the Foolishness of preaching to save them that believe.

Q. It seems then, the Preachings of the true Ministers are not gathered together by Wisdom and Learning: It hath been supposed, that a Man must be greatly skilled in Learning to make a good Sermon; What is the Apostle's Judgment in the Case?

A. For Christ sent me not to baptize, but to ^{1 Cor. 1.} preach ^{17.}

1673. preach the Gospel; not with Wisdom of Words, lest the Cross of Christ should be made of none Effect.

1 Cor. 2. And I was with you in Weakness, and in Fear,
3, 4, 5. and in much Trembling, and my Speech and my Preaching was not with enticing Words of Man's Wisdom; but in Demonstration of the Spirit and of Power, that your Faith should not stand in the Wisdom of Men, but in the Power of God.

Q. I perceive, the Apostle lays far more Stress upon the Demonstration and Power of the Spirit in a Preacher, than upon human Literature: Ought Ministers then to preach, as the Spirit teacheth them?

2 Cor. 2. *A.* Also we speak not in the Words, which
13. Man's Wisdom teaches; but which the Holy Ghost teacheth.

Acts 2. 4. And they were all filled with the Holy Ghost, and began to speak, as the Spirit gave them Utterance.

Q. Is it Christ then, that speaketh in and through his Ministers?

Matt. 10. *A.* For it is not ye, that speak, but the Spirit
20. of your Father, which speaketh in you.

Mark 13. For it is not ye that speak, but the Holy Ghost.

11. For the Holy Ghost shall teach you in the same
Luke 12. Hour, what you ought to say.

12. Since ye seek a Proof of Christ speaking in
2 Cor. 13. me, which to you-ward is not weak, but is
3. mighty in you.

Q. What is the Apostle's Mind of that human Learning, which some cry up so much, and think so needful in a Minister?

Col. 2. 8. *A.* Beware, lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ.

1 Tim. 6. O Timothy, keep that which is committed to
20. thy Trust, avoiding prophane and vain Babbling, and Oppositions of Science, falsely so called.

Q. Though

Q. Though true Ministers speak not by the natural Wisdom of Men; yet is their Testimony altogether void of Wisdom? 1673.

A. Howbeit, we speak Wisdom among them 1 Cor. 2. that are perfect; yet not the Wisdom of this 6, 7. World, nor of the Prince of this World, that came to nought; but we speak the Wisdom of God in a Mystery, even the hidden Wisdom, which God ordained before the World, to our Glory.

Q. What is the Reason, that Man by his natural Wisdom is not capable to minister in the Things of God?

A. For what Man knoweth the Things of a Man, 1 Cor. 2. save the Spirit of a Man, which is in him? Even 11, 14. so the Things of God knoweth no Man, but the Spirit of God: But the natural Man receiveth not the Things of the Spirit of God; for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.

Q. These Scriptures do sufficiently hold forth, that the true Call to the Ministry is from God; that which maketh a Minister, is the Gift and Grace of God; that the true and effectual Preaching of a faithful Minister is such, as is from the inward teaching and leading of the Spirit of God: But what say the Scriptures touching the Maintenance of Ministers? Maintenance.

A. Let him that is taught in the Word, communicate unto him that teacheth, in all good Things. Gal. 6. 6.

If we have sown unto you spiritual Things, is 1 Cor. 9. it a great Matter, if we shall reap carnal Things? 11, 12, If others be Partakers of this Power over you, 13, 14. are not we rather: Nevertheless, we have not used this Power, but suffer all Things, lest we should hinder the Gospel of Christ. Do ye not know, that they which minister about holy Things, live of the Things of the Temple: And they

1673. they which wait at the Altar, are Partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel, shall live of the Gospel. For the Scripture saith, Thou shalt not muzzle the Ox, that treadeth out the Corn; and the Labourer is worthy of his Reward.

1 Tim. 5.
18.

Q. I perceive by these Scriptures, that there lyeth an Obligation upon the Saints, to help with Outward Things such, as truly minister unto them Spiritual; but this seems to be voluntary. Ought not therefore true Ministers to preach, whether they be sure of this, or not? What saith the Apostle of himself in this Case? And what adviseth he others?

1 Cor. 9.
15, 16,
17, 18.

A. But I have used none of these Things; neither have I written those Things, that it should be so done unto me: For it were better for me to die, than that any Man should make my Glorying void. For though I preach the Gospel, I have nothing to glory of; for Necessity is laid upon me, yea, Wo is unto me, if I preach not the Gospel. For if I do this Thing willingly, I have a Reward; but if against my Will a Dispensation of the Gospel is committed unto me, What is my Reward then? Verily, that when I preach the Gospel, I make the Gospel of Christ without Charge, that I abuse not my Power in the Gospel.

Acts 20.
33, 34, 35.

I have coveted no Man's Silver, or Gold, or Apparel; yea, yourselves know, that these Hands have ministred unto my Necessities, and to them that were with me. I have shewed you all Things, how that so labouring, ye ought to support the Weak; and to remember the Words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

Q. It's observable, that the Apostle every where makes special Mention among the Qualifications of Teachers, that they be not given to filthy Lucre; What ought we then to think of these Teachers, as will

will not preach without Hire? yea, that will by Violence take from those, who receive no Spirituals from them? Are they like to be the Ministers of Christ; or what else saith the Scripture of such? 1673.

A. Yea, they are greedy Dogs, which can never have enough; and they are Shepherds, that cannot understand: They all look to their own Way, every one for his Gain from his Quarter. Isa. 56. 11.

Son of Man, prophesy against the Shepherds of *Israel*, prophesy, and say unto them; Thus saith the Lord God unto the Shepherds, Wo to the Shepherds of *Israel*, that do feed themselves: Should not the Shepherds feed the Flock? Ye eat the Fat, and ye cloathe ye with the Wool, ye kill them that are fed, but ye feed not the Flock. As I live, saith the Lord God, surely, because my Flock became a Prey, and my Flock became Meat to every Beast of the Field, because there was no Shepherd; neither did my Shepherds search for my Flock; but the Shepherds fed themselves, and fed not my Flock—— Ezek. 34. 2, 3, 8.

Thus saith the Lord concerning the Prophets, that make my People err, that bite with their Teeth, and cry Peace; and he that puts not into their Mouths, they even prepare War against him. The Heads thereof judge for Reward, and the Priests thereof teach for Hire, and the Prophets thereof divine for Money; yet will they lean upon the Lord, and say, Is not the Lord amongst us? None Evil can come upon us. Mich. 3. 5, 11.

Q. These are plain Testimonies from the Prophets, Are there none such from the Apostles?

A. Perverse Disputings of Men of corrupt Minds, and destitute of the Truth, supposing, that Gain is Godliness; from such withdraw thyself: But Godliness with Contentment is great Gain. For we brought nothing into the World, and it's certain, we can carry nothing out; and having Food and Raiment, let us therewith be con- 1 Tim. 6. 5, 6, 7, 8, 9, 10.

1673. content. But they that will be rich, fall into
 { Temptation and a Snare, and into many foolish
 hurtful Lusts, which drown Men in Destruction
 and Perdition. For the Love of Money is the
 Root of all Evil, which while some coveted af-
 ter, they have erred from the Faith, and pierced
 2 Tim. 2. themselves through with many Sorrows. For
 3. Men shall be Lovers of their own selves, Covet-
 ous, Boasters, Proud, Blasphemers, Disobedient
 to Parents, Unthankful, Unholy.

Tit. I. 10, For there are many unruly and vain Talkers
 11. and Deceivers, especially they of the Circumcision,
 whose Mouths must be stop'd: who subvert whole
 Houses, teaching Things which they ought not,
 for filthy Lucre's Sake.

2 Pet. 3. But there were false Prophets also among the
 1, 2, 3, 14, People, even as there shall be false Teachers a-
 15. mong you, who privately shall bring in damna-
 ble Heresies, even denying the Lord that bought
 them, and bring upon themselves swift Destruc-
 tion: And many shall follow their pernicious
 Ways, by Reason of whom the Way of Truth
 shall be Evil spoken of. And through Covetous-
 ness shall they, with feigned Words, make Mer-
 chandize of you; whose Judgment now of a long
 Time lingereth not, and their Damnation slum-
 bereth not: Having Eyes full of Adultery, and
 that cannot cease from Sin, beguiling unstable
 Souls; an Heart they have exercised with covetous
 Practices. Cursed Children, which have forsaken
 the right Way, and are gone astray, following
 the Way of *Balaam*, the Son of *Bezor*, who loved
 the Wages of Unrighteousness.

Jude 11, Wo unto them! For they have gone in the
 16. Way of *Cain*, and run greedily after the Error
 of *Balaam* for Reward, and perished in the Gain-
 saying of *Corah*: These are Murmurers, Com-
 plainers, walking after their own Lusts; and
 their Mouth speaketh great, swelling Words, ha-
 ving

ving Men's Persons in Admiration, becaule of Advantage. 1673.

Q. Ought there to be many Orders in the Church of God?

A. Let all Things be done decently, and in Order. 1 Cor. 14. 40.

Q. What good Order is prescribed in the Church concerning Preachers? Is it fit, that only one or two speak, or any more, if moved thereto?

A. If any Thing be revealed to another, that fitteth by, let the first hold his Peace; for ye may all prophesy, one by one, that all may learn, and that all may be comforted. And the Spirits of the Prophets are subject to the Prophets: For God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints. 1 Cor. 14. 30, 31, 32, 33.

Q. Is there any Promise, that Daughters as well as Sons shall prophesy under the Gospel?

A. And it shall come to pass afterwards, that I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy; your old Men shall dream Dreams, your young Men shall see Visions. Joel. 2. 28.

Q. Is that Promise fulfilled, and to be fulfilled?

A. But this is that, which was spoken by the Prophet Joel; And it shall come to pass in the last Days (saith God) I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy; and your young Men shall see Visions, and your old Men shall dream Dreams. Acts 16. 17.

Q. Is there any such Instance of old in the Scripture?

A. And the same Man had four Daughters, Virgins, which did prophesy. Acts 21. 9.

Q. But may all Women speak? Or are any commanded to keep Silence in the Church?

A. Let your Women keep Silence in the Church; for it is not permitted unto them to speak. 1 Cor. 14. 34, 35.

1673. speak: But they are commanded to be under Obedience, as also saith the Law. And if they will learn any Thing, let them ask their Husbands at Home; for it is a Shame for Women to speak in the Church.

1 Tim. 2. 11, 12. Let the Women learn in Silence with all Subjection. But I suffer not a Woman to teach, or usurp Authority over the Man; but to be in Silence.

Q. The first of these seems only to relate to Women that have Husbands; What comes of them that have none? The second speaks nothing of the Church, but only that she ought not to usurp Authority over the Man; hath this no Limitation? Doth not the same Apostle give Directions, how Women that speak, should behave themselves in the Church?

1 Cor. 11. 4, 5. *A.* Every Man praying or prophesying, having his Head covered, dishonoureth his Head: But every Woman that prayeth or prophesieth with her Head uncovered, dishonoureth her Head; for that is even all one, as if she were shaven.

C H A P. X.

Concerning W O R S H I P.

Question. **W**HAT is the Worship that is acceptable to God?

John 4. 23, 24. *Answer.* But the Hour cometh, and now is, when the true Worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.

Q. Seeing Prayer is a Part of Worship, when ought we to pray?

Luk. 18. 1. *A.* And he spake a Parable unto them to this End,

End, That Men ought always to pray, and not to faint. 1673.

Pray without ceasing.

1 Thess.

Q. *Hath God no Respect to the Manner of Calling upon him?* 5. 17.

A. For there is no Difference between the Jew Rom. 10. and the Greek; for the same Lord over all is rich 12. unto all, that call upon him.

Q. *Doth God hear the Prayers of all that call upon him?*

A. The Lord is nigh unto all them, that call upon him, to all that call upon him in Truth. Psal. 145. 18.

The Lord is far from the Wicked; but he hears the Prayer of the Righteous. Prov. 15. 29.

Now we know, that God heareth not Sinners; Joh. 9. 38. but if any Man be a Worshipper of God, and doth his Will, him he heareth. And this is the Confidence, that we have in him, that if 1 Joh. 5. we ask any Thing according to his Will, he hear- 14. eth us.

Q. *After what Manner doth the Apostle then declare he will pray?*

A. What is it then? I will pray with the Spirit, and I will pray with the Understanding also; 1 Cor. 14. 15. I will sing with the Spirit, and I will sing with the Understanding also.

Q. *Must we then pray always in the Spirit?*

A. Praying always, with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance and Supplication for all Saints. Eph. 6. 18.

Q. *Since we are commanded to pray always in it, can we do it of ourselves, without the Help thereof?*

A. Likewise the Spirit also helpeth our Infirmities; for we know not what we should pray for, as we ought; but the Spirit itself maketh Intercession for us, with Groanings which cannot be uttered. And he that searcheth the Heart, Rom. 8. 26, 27.

1673. Heart, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God.

Q. I perceive, that without the Leadings and Help of the Spirit, Prayers are altogether unprofitable; may not a Man truly utter these Things, that are Spiritual, without the Spirit's Assistance?

1 Cor. 18. 3. *A. Wherefore I give you to understand, that no Man speaking by the Spirit of God, calleth Jesus accursed; and that no Man can say, that Jesus is the Lord, but by the Holy Ghost.*

Q. This is strange: It seems, the Spirit is much more necessary, than many called Christians suppose it to be; some of which can scarce give a good Account, whether they have it, or want it: But if a Man speak Things true upon the Matter, are they not true as from him, if spoken without the Spirit?

Jer. 5. 2. *A. And though they say, The Lord liveth, surely, they swear falsely.*

Q. It is apparent from all these Scriptures, that the true Worship of God is in Spirit; and as it is not limited to a certain Place, neither to any certain Time, what shall we think of them, that plead for the Observation of certain Days?

Gal. 4. 9, 10, 11. *A. But now, after that ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in Bondage? Ye observe Days, and Months, and Times, and Years; I am afraid of you, lest I have bestowed upon you Labour in vain.*

Col. 2. 16, 17. *Let no Man therefore judge you in Meat or Drink, or in respect of an Holy Day, or of the New Moon, or of the Sabbath Day, which are a Shadow of Things to come; But the Body is of Christ.*

Q. Seeing it is so, may not some Christians as lawfully esteem all Days alike, as others may esteem some

some Days above another? What Rule giveth the 1673.
Apostle in this Case?

A. One Man esteemeth one Day above another, Rom. 14. another esteemeth every Day alike; let every 5, 6. Man be fully perswaded in his own Mind: He that regardeth a Day, regardeth it unto the Lord: and he that regardeth not the Day to the Lord, he doth not regard it. He that eateth, eateth to the Lord; for he giveth God Thanks: and he that eateth not to the Lord, he eateth not and giveth God Thanks.

Q. *But is it not convenient and necessary, that there be a Day set apart to meet and worship God in? Did not the Apostles and primitive Christians use to meet upon the first Day of the Week, to make their Collections, and to worship?*

A. Now concerning the Collection for the 1 Cor. 16: Saints, as I have given Order to the Churches¹ of Galatia, even so do ye upon the first Day of the Week; let every one of you lay by him in Store, as God hath prosper'd him, that there be no Gatherings when I come.

C H A P. XI.

Concerning Baptism, and Bread and Wine.

Question. **H**OW many Baptisms are there?

Answer. One Lord, One Faith, Eph. 4. 5.
One Baptism.

Q. *What is this Baptism?*

A. And the like Figure, whereunto even Baptism doth now save us: not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ, who is gone into Heaven, and is on the Right Hand of God; Angels and Authorities and Powers being made subject unto him.

Q. *What*

1673. Q. *What saith John the Baptist of Christ's Baptism: How distinguisheth he it from his?*

Mat. 3. 11. A. I indeed baptize you with Water unto Repentance; but he that cometh after me, is mightier than I, whose Shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with Fire.

Q. *Doth not Christ so distinguish it also?*

Acts 1. 4. 5. A. And being assembled together with them, commanded them, that they should not depart from Jerusalem; but wait for the Promise of the Father, which, saith he, ye have heard of me: For John truly baptized with Water; but ye shall be baptized with the Holy Ghost not many Days hence.

Q. *Doth not the Apostle Peter observe this?*

Acts 11. 15, 16. A. And as I began to speak, the Holy Ghost fell on them, as on us at the Beginning; Then remembered I the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost.

John's Baptism. Q. *Then it seems, John's Baptism must pass away, that Christ's may take Place; because John must decrease, that Christ may increase?*

Joh. 3. 30. A. He must increase, but I must decrease.

Christ's Baptism. Q. *I perceive then, many may be sprinkled with and dipped and baptized in Water, and yet not truly baptized with the Baptism of Christ: What are the real Effects in such, as are truly baptized with the Baptism of Christ?*

Rom. 6. 3, 4. A. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.

Gal. 2. 27. For as many of you as have been baptized into Christ, have put on Christ,

Buried

Buried with him in Baptism, wherein also ye ^{1673.} are risen with him, through the Faith of the ^{Col. 2.12.} Operation of God, who hath raised him from the Dead.

Q. I perceive, there was a Baptism of Water, Bread and which was John's Baptism, and is therefore by Wine— John himself contra distinguished from Christ's; Was there not likewise something of the like Nature appointed by Christ to his Disciples, of eating Bread, and drinking Wine in Remembrance of him?

A. For I have received of the Lord that which also I have delivered unto you, that the Lord Jesus the same Night, in which he was betrayed, took Bread, and when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you; This do in Remembrance of me. After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; This do ye, as oft as ye drink it, in Remembrance of me. ^{1 Cor. 11. 23, 24, 25.}

Q. How long was this to continue?

A. For, as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come. ^{— discontinued. 1 Cor. 11. 26.}

Q. Did Christ promise to come again to his Disciples? ^{Christ's Coming—}

A. I will not leave you comfortless; I will come to you. Jesus answered, and said unto him; If a Man love me, he will keep my Words; and my Father will love him, and we will come unto him, and make our Abode with him. ^{John 14. 18, 23.}

Q. Was this an inward Coming? ^{—Inward.}

A. At that Day ye shall know, that I am in my Father, and ye in me, and I in you. ^{Joh. 14. 20.}

Q. But it would seem, this was even practised by the Church of Corinth, after Christ was come inwardly; was it so, that there were certain Appointments

1673. *ments positively commanded, yea, and zealously and conscientiously practised by the Saints of Old, which were not of perpetual Continuance, nor yet now needful to be practised in the Church?*

As certain Appoint-ments not pe-perpetual.

A. If I then your Lord and Master have washed your Feet, ye ought also to wash one another's Feet: For I have given you an Example, that ye should do, as I have done to you.

John 13.
14. 15.

Acts 15.
28, 29.

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater Burden, than these necessary Things, That ye abstain from Meats offered to Idols, and from Blood, and from Things strangled, and from Fornication; from which if ye keep yourselves, ye shall do well: Farewell.

Jam. 5. 14. Is any Man sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord.

Q. These Commands are no less positive, than the other; yea, some of them are asserted, as the very Sense of the Holy Ghost, as no less necessary, than abstaining from Fornication; and yet the Generality of Protestants have laid them aside, as not of perpetual Continuance: But what other Scriptures are there to shew, that it is not necessary, that of Bread and Wine to continue?

—to Bread and Wine.

Rom. 14.
17.

A. For the Kingdom of God is not Meat and Drink; but Righteousness and Peace, and Joy in the Holy Ghost.

Col. 2. 16,
20, 21, 22.

Let no Man therefore judge you in Meat or in Drink, or in Respect of an Holy Day, or of the New Moon, or of the Sabbath Days: Wherefore if ye be dead with Christ from the Rudiments of the World, why, as though living in the World, are ye subject to Ordinances: (Touch not, taste not, handle not, which all are to perish with the using) after the Commandments and Doctrines of Men.

Q. These

Q. These Scriptures are very plain, and say as 1673. much for the abolishing of this, as to any Necessity, as ought can be alledged for the former: But The Spirit what is the Bread then, wherewith the Saints are ^{that} Bread to be nourished?

A. Then Jesus said unto them, Verily, verily, I say unto you, *Moses* gave you not that Bread from Heaven; but my Father giveth you the true Bread from Heaven, for the Bread of God ^{Joh. 6 32,} is he which comes down from Heaven, and giv- ^{33, 34, 35,} eth Life unto the World. Then said they unto ^{48, 49, 50,} him, Lord, evermore give us this Bread: And ^{51, 52, 53,} Jesus said unto them, I am the Bread of Life; he ^{54, 55, 56,} that cometh to me, shall never hunger; and he ^{57, 58,} that believeth on me shall never thirst. I am that Bread of Life: Your Fathers did eat Manna in the Wilderness, and are dead: This is the Bread which cometh down from Heaven, that a Man may eat thereof, and not die. I am the living Bread which came down from Heaven; If any Man eat of this Bread, he shall live for ever: And the Bread that I will give him, is my Flesh, which I will give for the Life of the World. The *Jews* therefore strove amongst themselves, saying, How can this Man give us his Flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except you eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you: Whoso eateth my Flesh, and drinketh my Blood, hath Eternal Life, and I will raise him up at the last Day; For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the Living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that Bread, which came down from Heaven; not as your Fathers

H did

1673. did eat Manna, and are dead: He that eateth of this Bread, shall live for ever.

C H A P. XII.

Concerning the Life of a Christian in general,
what and how it ought to be in this
World.

Religion. Question. **W**HAT is the true Religion?

Answer. Pure Religion and
Jam. 1. 27. Undeiled, is this, To visit the Fatherless and the
Widow in their Affliction, and to keep himself
unspotted from the World.

Q. What is required of Man?

Mich. 6. 8. *A.* He hath shewed thee, O Man, what is
good; and what doth the Lord require of thee,
but to do justly, and to love Mercy, and to walk
humbly with thy God?

Isa. 66. 2. But to this Man will I look, even to him that
is poor, and of a contrite Spirit, and trembles
at my Word.

*Q. Doth God then require People to be Quakers,
Trembling to tremble at his Word? Was there any such among
the Saints of Old?*

A. Then were assembled unto me every one,
Ezra 9. 4. that trembled at the Words of the God of Israel.
10. 3. Now therefore let us make a Covenant with our
God, to put away all the Wives, and such as are
born of them, according to the Counsel of my
Lord; and of those that tremble at the Com-
mandment of our God.

*Q. It seems, Ezra loved well, and had a high
Esteem of Quakers, since he would have their
Counsel followed: Do any other of the Prophets
point out Quakers or Tremblers, as God's People?*

A. Hear

A. Hear the Word of the Lord, ye that trem- 1673.
ble at his Word: Your Brethren, that hated you, that
that cast you out for my Name's Sake, said, Let *Isa. 66. 5.*
the Lord be glorified; but he shall appear to
your Joy, and they shall be ashamed.

And it shall be to me a Name of Joy, a Praise *Jer. 33. 9.*
and an Honour before all the Nations of the
Earth, which shall hear all the Good that I do
unto them, and they shall fear and tremble for
all the Goodness, and for all the Prosperity, that
I procure unto it.

Q. The Prophets promise good Things there to
Quakers; what becometh of those, that tremble
not, and are not such?

A. Hear now this, O foolish People, and with- *Jer. 5. 21.*
out Understanding, which have Eyes, and see ^{22.}
not, which have Ears, and hear not; Fear ye
not me, saith the Lord? Will ye not tremble at
my Presence? &c.

Q. Are then all God's Children Quakers? And *2. God's*
are we commanded to quake or tremble in order *Children.*
to our Salvation, both under the Law, and now
under the Gospel?

A. Serve the Lord with Fear, and rejoice with *Psal. 2. 11.*
Trembling. I make a Decree, that in every *Dan. 6. 26.*
Dominion of my Kingdom Men fear and tremble
before the God of *Daniel*; for he is the Living
God, and stedfast for ever. Work out your *Phil. 2. 12.*
own Salvation with Fear and Trembling.

Q. What be the chief Commandments? *Command-*

A. Thou shalt love the Lord thy God with *Command-*
all thy Heart, and with all thy Soul, and with *ments.*
all thy Mind; This is the first and great *Matt. 22.*
Commandment: And the second is like unto *37, 38, 39.*
it; Thou shalt love thy Neighbour as thyself: *40.*
On these two Commandments hang all the Law
and the Prophets.

Q. What ought a Christian to seek after in the
first Place?

A. Seek

1673. *A.* Seek ye first the Kingdom of God and his Righteousness, and all these Things shall be added unto you.

Behaviour *Q.* How ought Christians to behave themselves in this World?

1 Cor. 7. *A.* But this I say, Brethren, the Time is short :
29, 30, 31. It remaineth, that both they that have Wives, be as though they had none ; and they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; and they that buy, as though they possessed not ; and they that use this World, as not abusing it : For the Fashion of this World passeth away.

Q. What saith the Apostle Paul further, as that which is fit for Christian Men and Women to be found in ?

1 Tim. 2. *A.* I will therefore, that Men pray every
8, 9, 10. where, lifting up holy Hands without Wrath and Doubting : In like Manner also, that Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety ; not with brodered Hair, or Gold, or Pearls, or costly Array ; but (which becometh Women professing Godliness) with good Works.

Apparel. *Q.* I observe, the Apostle is much against the Vanity and Superfluity of Cloaths among Christians ; what saith Peter to this ?

1 Pet. 3. *A.* Whose Adorning, let it not be that out-
3, 4. ward Adorning of Plaiting the Hair, of wearing of Gold, or of putting on of Apparel : But let it be the hidden Man of the Heart, in that which is not corruptible ; even the Ornament of a meek, quiet Spirit, which is in the Sight of God of great Price.

Respect of Persons. *Q.* The Apostle is very plain there ; but what saith the Scriptures, as to Respect of Persons among Christians ?

James 2. *A.* My Brethren, have not the Faith of our
1, 2, 3, 4, 5, Lord Jesus Christ, the Lord of Glory, with Re-
6, 7, 8, 9. spect

spect of Persons: For if there come unto your 1673.
 Assembly a Man with a Gold Ring in goodly Apparel; and there come in also a poor Man in vile Raiment; and ye have Respect to him that weareth the gay Cloathing, and say unto him, Sit thou here in a good Place; and say to the Poor, Stand thou there, or sit here under my Foot Stool: Are ye not then partial in your selves, and are become Judges of evil Thoughts? Hearken, my beloved Brethren, hath not God chosen the *Poor* of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him? But ye have despised the *Poor*. Do not rich Men oppress you, and draw you before the Judgment Seat? Do they not blaspheme that worthy Name, by the which ye are called? If ye fulfil the Royal Law according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well; but if ye have RESPECT to Persons, ye commit Sin, and are convinced of the Law, as Transgressors.

Q. Though that be indeed sufficient to reprove Master the different Ranks among Christians, upon the and Servant Account of Riches or Birth: yet is there not a relative Respect among Christians, as betwixt Master and Servants? What Admonitions gives the Apostle in this Case?

A. Servants, be obedient to them that are your Eph. 6. 5, Masters according to the Flesh, with Fear and 6, 7, 8, 9. Trembling, in Singleness of your Heart, as unto Christ, not with Eye-Service, as Men-Pleasers; but as the Servants of Christ, doing the Will of God from the Heart; with good Will doing Service as to the Lord, and not to Men: knowing, that whatsoever good Thing any Man doth, the same shall he receive of the Lord, whether he be bond or free. And ye Masters, do the same Things unto them, forbearing Threatening; know,

1673. knowing, that your Master also is in Heaven; neither is there Respect of Persons with him.

Col. 3. 22, 23, 24, 25. Servants, obey in all Things your Masters, according to the Flesh; not with Eye-Service, as Men-Pleasers; but in Singleness of Heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto Men; knowing, that of the Lord ye shall receive the Reward of the Inheritance: For ye serve the Lord Christ. But he that doth Wrong, shall receive for the Wrong which he hath done; and

Col. 4. 1. there is no Respect of Persons. Masters, give unto your Servants that which is just and equal, knowing, that ye also have a Master in Heaven.

1 Tim. 6. 1, 2. Let as many Servants as are under the Yoke, count their own Masters worthy of all Honour, that the Name of God and his Doctrine be not blasphemed. And they that have believing Masters, let them not despise them, because they are Brethren; but rather do them Service, because they are faithful and beloved, Partakers of the Benefit. These Things teach and exhort.

Tit. 2. 9, 10. Exhort Servants to be obedient unto their own Masters, and to please them well in all Things; not answering again, not purloining; but shewing all good Fidelity, that they may adorn the Doctrine of God in all Things.

1 Pet. 2. 18, 19, 20, 21. Servants, be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward; for this is Thank-worthy, if a Man for Conscience towards God endure Griefs, suffering wrongfully. For what Glory is it, if when ye be buffeted for your Faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an Example, that we should follow his Steps.

Q. What

Q. What good Admonitions give the Scripture, as to the Relation betwixt Parents and Children? 1673.

A. Children, Obey your Parents in the Lord, *Parents and Children.*
 for this is right. Honour thy Father and thy Mother (which is the first Commandment with Promise) that it may be well with thee, and thou *Ephes. 6. 1, 2, 3, 4.*
 may'st live long on the Earth. And ye Fathers, provoke not your Children to Wrath; but bring them up in the Nurture and Admonition of the Lord. Children, Obey your Parents in all *Col. 3. 20,*
 Things; for this is well-pleasing unto the Lord. *21.*
 Fathers, provoke not your Children to Anger, lest they be discouraged.

Q. What between Husbands and Wives? *Husband and Wife.*

A. Wives, submit yourselves unto your own Husbands, as unto the Lord; for the Husband is *Eph. 5. 22,*
 the Head of the Wife, even as Christ is the Head *23, 24, 25,*
 of the Church, and he is the Saviour of the Bo- *28, 31, 33.*
 dy: Therefore, as the Church is subject unto Christ; so let the Wives be to their own Husbands in every Thing. Husbands, love your Wives, even as Christ loved the Church, and gave himself for it; so ought Men to love their own Wives, as their own Bodies: He that loveth his Wife, loveth himself; for this Cause shall a Man leave his Father and Mother, and shall be joined unto his Wife, and they two shall be one Flesh. Nevertheless, let every one of you in particular, so love his Wife, even as himself; and the Wife see, that she reverence her Husband. Husbands, love your Wives, and be not *Col. 3. 19.*
 bitter against them. Likewise, ye Wives, be *1 Pet. 3. 1, 2, 7.*
 subject to your own Husbands, that if any obey not the Word, they also may without the Word be won by the Conversation of the Wives, while they behold your chaste Conversation coupled with Fear. Likewise, ye Husbands, dwell with them according to Knowledge, giving Honour

1673. nour unto the Wife, as unto the weaker Vessel,
 and as being Heirs together of the Grace of Life,
 that your Prayers be not hindered.

Christians Q. *What is the Armour of a true Christian, and*
Armour -- wherewith ought he to wrestle?

Ephes. 6. A. Put on the whole Armour of God, that ye
 11, 12, 13, may be able to stand against the Wiles of the
 14, 16, 16, Devil; for we wrestle not against Flesh and
 17. Blood, but against Principalities, against Powers,
 against the Rulers of the Darkness of this World,
 against spiritual Wickedness in high Places:
 wherefore take unto you the whole Armour of
 God, that ye may be able to withstand in the
 Evil Day, and having done all, to stand. Stand
 therefore, having your Loins girt about with
 Truth, and having on the Breast Plate of Right-
 eousness, and your Feet shod with the Prepa-
 ration of the Gospel of Peace: above all, ta-
 king the Shield of Faith, wherewith ye shall be
 able to quench all the fiery Darts of the Wicked
 One; and take the Helmet of Salvation, and
 the Sword of the Spirit, which is the Word of
 God.

— and Q. *What are Christians Weapons, and for what*
Weapons. End?

2 Cor. 10. A. For though we walk in the Flesh, we do
 3, 4, 5. not war after the Flesh; (for the Weapons of our
 Warfare are not carnal, but mighty through
 God, to the pulling down of strong Holds) cast-
 ing down Imaginations, and every high Thing,
 that exalteth itself against the Knowledge of God;
 and bringing into Captivity every Thought to
 the Obedience of Christ.

No Strife. Q. *Ought Strife and Envy to be among Chri-
 stians?*

James 3. A. Who is a wise Man, and endued with
 13, 14, 15, Knowledge amongst you? Let him shew out of
 16, 17, 18. a good Conversation his Works with Meekness
 of Wisdom: But if ye have bitter Envy and
 Strife

Strife in your Hearts, glory not, and lie not against the Truth. This Wisdom descendeth not from above; but is earthly, sensual, devilish; for where Envy and Strife is, there is Confusion and every evil Work. But the Wisdom that is from above, is first pure, then peaceable, and easy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy: And the Fruit of Righteousness is sown in Peace of them that make Peace. 1673.

Q. Ought Wars to be among Christians? From whence proceed they? — Nor Wars.

A. From whence come Wars and Fightings among you? Come they not hence, even from your Lusts, that war in your Members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. James 4. 1, 2.

Q. What saith Christ even of defensive War? Not Defensive.

A. But I say unto you, that ye resist not Evil; but whosoever shall smite thee on thy right Cheek, turn to him the other also. But I say, unto you, which hear, Love your Enemies; do Good to them which hate you; bless them that curse you, and pray for them which despitefully use you: And unto him that smiteth thee on the one Cheek, offer also the other; and him that taketh away thy Cloak, forbid not to take thy Coat also. Mat. 5. 39. Luke 6. 27, 28, 29.

Q. What say the Apostles?

A. Recompence to no Man Evil for Evil. Not rendering Evil for Evil, or Railing for Railing; but contrary-wise Blessing: Knowing, that ye are thereunto called, that ye should inherit a Blessing. See, that none render Evil for Evil unto any Man; but ever follow that which is good, both among yourselves, and to all Men. Rom. 12. 17. 1 Pet. 3. 9. 1 Thess. 5. 15.

1673. *Q. It was lawful of old to swear; and an Oath for Confirmation was to them an End of all Oaths and Strife: Is it not lawful for Christians also to Swearing swear?*

Mat. 5. *A. Again, ye have heard, that it hath been*
 32, 34, 35, *said by them of old Time, Thou shalt not for-*
 36, 37. *swear thyself; but shalt perform unto the Lord*
thine Oaths. But I say unto you, swear not at
all, neither by Heaven, for it is God's Throne;
nor by the Earth, for it is his Footstool; neither
by Jerusalem, for it is the City of the great
King; neither shalt thou swear by thy Head, be-
cause thou canst not make one Hair white or
black: But let your Communication be Yea, Yea,
Nay, Nay; for whatsoever is more than these,
 Jam. 5. 12. *cometh of Evil. But above all Things, my Bre-*
thren, swear not; neither by Heaven, neither
by the Earth, neither by any other Oath: but
let your Yea be Yea, and your Nay, Nay, lest ye
fall into Condemnation.

World's Honour. Q. Is it fit for Christians or Believers to re-
ceive carnal and worldly Honour one from ano-
ther?

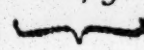
Joh. 5. 44. *A. How can ye believe, which receive Honour*
one of another, and seek not the Honour, that
cometh from God only?

Titles. Q. Doth God allow us to give flattering Titles
to Men?

Job 32. *A. Let me not, I pray you, accept any Man's*
 21, 22. *Person; neither let me give flattering Titles un-*
to Man: For I know not to give flattering Ti-
ties, in so doing my Maker would soon take me
away.

Thee and Thou. Q. What should we say to such, as quarrel with
us for speaking proper sound Words, as Thou to
one, You to many; which is Christ's and the Saints
Language in the Scripture?

1 Tim. 6. *A. If any Man teach otherwise, and consent*
 3, 4. *not to wholesome Words, even the Words of our*
 Lord

Lord Jesus Christ; and to the Doctrine which is ^{1673.} according to Godliness, he is proud, knowing,  nothing; but doting about Questions, and Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmizings. Hold fast the Form of ^{2 Tim. 1.} sound Words, which thou hast heard of me in ^{13.} Faith and Love, which is in Christ Jesus.

Q. What is the great Commandment given by Love. Christ to his Disciples, as that which even declareth them to be such, and is also pressed by his Apostles?

A. A new Commandment I give unto you, ^{Joh. 13. 34} that ye love one another: As I have loved you, ^{35, and 15.} that ye also love one another; by this shall all ^{12, 17.} Men know, that ye are my Disciples, if ye have Love to one another. This is my Commandment, that ye love one another, as I have loved you: These Things I command you, that ye love one another. Be ye therefore Followers of ^{Eph. 5. 1, 2} God, as dear Children; and walk in Love, as Christ also hath loved us, and hath given himself for us an Offering and a Sacrifice to God, for a sweet-smelling Savour. If any Man say, I love ^{1 John 4.} God, and hateth his Brother, he is a Liar; for ^{20, 21.} he that loveth not his Brother, whom he hath seen, How can he love God, whom he hath not seen? And this Commandment have we from him, that he who loveth God, loveth his Brother also.

Q. Is Humility very needful for Christians? What Humility. like must we be, e're we can enter the Kingdom?

A. And said, verily, verily, I say unto you, ^{Matt. 18.} Except ye be converted, and become as little ^{3, 4.} Children, ye shall not enter into the Kingdom of Heaven; whosoever therefore shall humble himself, as this little Child, the same is greatest in the Kingdom of Heaven.

Q. Ought Christians to lord over one another? What Rule giveth Christ in this Case?

A. But Jesus called them unto him, and said,
Ye

1673. Ye know, that the Princes of the *Gentiles* exercise Dominion over them: and they that are great, exercise Authority upon them: But it shall not be so among you; but whosoever will be great among you, let him be your Minister; and whosoever will be Chief among you, let him be your Servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give his Life a Ransom for many.

Matt. 20.
25, 26,
27, 28.

Q. How then are Christians in this World?

Matt. 10. *A.* Behold, I send you forth, as Sheep in the
16. Midst of Wolves; be ye therefore wise as Serpents,
Luk. 10. 3. and harmless as Doves. Go your Ways; behold,
I send you forth as Lambs among Wolves.

Afflictions. Q. Are we then to expect Afflictions and Persecutions here?

Matt. 10. *A.* And ye shall be hated of all Men for my
22. Name's Sake; but he that endureth to the End,
Mark 13. shall be saved. And ye shall be hated of all Men
13. for my Name's Sake. If the World hate you, ye
Luke 12. know that it hated me, before it hated you: If ye
17. were of the World, the World would love his own;
John 15. but because ye are not of the World, but I have
18, 19. chosen you out of the World, therefore the
Joh. 16. 33 World hateth you. These Things I have spoken
unto you, that ye might have Peace: In the
World ye shall have Tribulation; but be
of good Cheer, I have overcome the World. And
2 Tim. 3. all that will live godly in Christ Jesus, shall
12. suffer Persecution.

Persecuti- Q. Ought we then to fear Persecution?
on

Matt. 3. *A.* Fear not them, which kill the Body, but
10, 28. are not able to kill the Soul; but rather fear him,
who is able to destroy both Soul and Body in Hell.
Luke 12. And I say unto you, my Friends, Be not afraid
4, 5. of them, that kill the Body, and after that have
no more, that they can do: But I will fore-warn
you, whom ye shall fear; fear him, which after
he

he hath killed, hath Power to cast into Hell, yea, 1673.
I say unto you, fear him.

*Q. What Advantage is it to them, that suffer — Advan-
Persecution cheerfully, and Hazards, to them that tages.
shun it?*

A. Blessed are they, which are persecuted for Matt. 5. 10
Righteousness Sake; for theirs is the Kingdom of
Heaven. But if ye suffer for Righteousness Sake, 1 Pet. 3. 4.
happy are ye; and be not afraid of their Ter-
ror, neither be troubled. Whosoever therefore Matt. 10.
shall confess me before Men, him will I confess 32, 33, 37,
also before my Father, which is in Heaven; but 35, 39.
whosoever shall deny me before Men, him will
I also deny before my Father which is in Heaven:
He that loveth Father or Mother more than me,
is not worthy of me; and he that taketh not his
Cross, and followeth after me, is not worthy of
me: He that findeth his Life, shall lose it; And
he that loseth his Life for my Sake, shall find it.
Also I say unto you, Whosoever shall confess me Luke 12.
before Men, him shall the Son of Man also con- 8, 9.
fess before the Angels of God; but he that de-
nieth me before Men, shall be denied before the
Angels of God. Then said Jesus unto his Disciples, Matt. 16.
If any Man will come after me, let him deny him- 24, 25.
self, and take up his Cross, and follow me; for
whosoever will save his Life, shall lose it; and
whosoever will lose his Life for my Sake, shall find
it. If we suffer, we shall also reign with him; if 2 Tim. 2.
we deny him, he also will deny us. If any come 12.
to me, and hate not his Father and Mother, and Luke 14.
Wife, and Children, and Brethren, and Sisters; 26.
yea, and his own Life, he cannot be my Disciple.
And he said to them, If any Man will come af- Luke 9.
ter me, let him deny himself, and take up his 23, 24
Cross daily, and follow me; for whosoever will
save his Life, shall lose it: But whosoever will
lose his Life for my Sake, the same shall save it.
And when he had called the People to him, with Luke 8.
his 34, 35.

1673. his Disciples also, he said unto them, whosoever will come after me, let him deny himself, and take up his Cross, and follow me: For whosoever will save his Life, shall lose it; but whosoever shall lose his Life for my Sake and the Gospel's, the same shall save it.

Revised. Q. *There is nothing more certain, according to those Scriptures, than that Christians must suffer Persecution in this World, even in their Persons and Estates: But shall they not also suffer in their good Names, in being accounted Blasphemers, Hereticks and Deceivers?*

Matt. 10. 24, 25. A. The Disciple is not above his Master, nor the Servant above his Lord; it is enough for the Disciple, that he be as his Master, and the Servant as his Lord: If they have called the Master of the House *Beelzebub*; How much more shall they call them of his Household? Blessed are ye when Men shall revile you, and persecute you, and shall say all Manner of Evil against you falsely for my Sake. Then they suborned Men, which said, We have heard him speak blasphemous Words against *Moses*, and against God: And they stirred up the People, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council. And when they found them not, they drew *Jason* and certain Brethren to the Rulers of the City, crying, These that have turned the World up Side down, are come hither also. But this I confess unto thee, that after the Way, which they call Heresy, so worship I the God of my Fathers, believing all Things, which are written in the Law, and the Prophets. Being defamed, we entreat: We are made as Filth of the World, and are the Off-scouring of all Things unto this Day; by Honour and Dishonour, by evil Report and good Report, as Deceivers, and yet true.

Q. *It is easily apparent, from what is mentioned, that*

that Christians are to expect Persecution and Tribulation; and that they are always the Sheep, and never the Wolves; the Persecuted, and never the Persecutors; the Afflicted, and not the Afflictors: The Reproached, and not the Reproachers: Is it not fit then, that Christians be so far from persecuting others, that they ought to pray for the Persecutors? Is this Christ's Command? 1673. ^{Pray for persecutor.}

A. But I say unto you, Love your Enemies; Mat. 5. 44. bless them that curse you, do Good to them that hate you, and pray for them which despightfully use you, and persecute you.

Q. Was this Christ's own Practice?

By Christ's

A. Then said Jesus, Father, forgive them; Luke 23. 24. for they know not what they do, &c.

Q. Is Christ herein to be our Example?

A. For even hereunto were you called, because Christ also suffered for us, leaving us an Example, that ye should follow his Steps, who did no Sin, neither was Guile found in his Mouth; who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself unto him that judgeth righteously. 1 Pet. 2. 12, 22, 23. ^{Example.}

Q. Is there an Instance of any Saints in Scripture, who followed his Example herein? —and Stephen's.

A. And he (Stephen) kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge, &c. Acts 7. 60.

Q. It appears by all these Scriptures, that Christianity consisteth in the Exercise of Fear and Trembling, Humility, Patience, and Self-Denial; What ought we then to think of such, who place much of their Religion in abstaining from Marriage, and certain Meats; worshipping of Angels, and other such Acts of voluntary Humility? Beware of seducing Spirits.

A. Now the Spirit speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits and Doctrines of Devils, speaking Lies in Hypocrisy; having their

1673. *their Conscience seared as with a hot Iron, forbidding to marry, and commanding to abstain from Meats, which God hath created, to be received with Thankfulness of them which believe, and*
 Col. 2. 18. *know the Truth. Let no Man beguile you of your Reward in voluntary Humility, and worshipping of Angels; intruding into those Things, which he hath not seen, vainly puffed up by his fleshly Mind.*

C H A P. XIII.

Concerning M A G I S T R A C Y.

Question. **W**HAT is the Duty of a Magistrate?

2 Sam. 23.
3.

Answer. The God of Israel said, the Rock of Israel spake to me; He that ruleth over Men, must be just, ruling in the Fear of God.

Subjection

Q. What do the Scriptures speak of the Duty of such, as are under Authority.

Rom. 13.

1, 2, 3, 4, 5.

A. Let every Soul be subject to the higher Powers; for there is no Power, but of God: The Powers that be, are ordained of God; whosoever therefore resists the Power, resists the Ordinance of God: And they that resist, shall receive to themselves Damnation. For Rulers are not a Terror to good Works, but to the Evil. Wilt thou then be afraid of the Power? Do that which is good, and thou shalt have Praise of the same; for he is the Minister of God to thee for Good. But if thou do that which is evil, be afraid; for he beareth not the Sword in vain: For he is the Minister of God; a Revenger to execute Wrath upon him that doth Evil. Wherefore ye must needs be subject, not only for Wrath, but also for Conscience Sake. Submit yourselves to every Ordinance of Man for the Lord's Sake, whether

1 Pet. 2.

13, 14, 15.

whether it be to the King as Supreme; or unto 1673.
Governors, as unto them, that are sent by him
for the Punishment of Evil-Doers, and for the
Praise of them that do well: For so is the Will of
God, that with Well-doing ye may put to Silence
the Ignorance of foolish Men.

Q. Ought Tribute to be paid to them?

Tribute.

A. For, for this Cause pay you Tribute also; Rom. 13.
for they are God's Ministers, attending continually 6, 7.
upon this very Thing: Render therefore to all their
Dues, Tribute to whom Tribute is due, Custom
to whom Custom, Fear to whom Fear, Honour to
whom Honour. Then saith he unto them, Ren- Matt. 22.
der therefore unto *Cæsar*, the Things which are 21.
Cæsar's; and unto God the Things that are God's.

*Q. Are we obliged to obey Magistrates in such Obedi-
Things, as we are persuaded in our Minds, are con-
trary to the Commands of Christ?* ence.

A. And they called them, and commanded them Acts 4.
not to speak at all, nor teach in the Name of Je- 18, 19, 20.
sus: But *Peter* and *John* answered and said unto
them, Whether it be right in the Sight of God,
to hearken unto you more than unto God, judge
ye; for we cannot but speak the Things which
we have seen and heard. And when they had Acts 5.
brought them, they set them before the Council, 27, 28, 29.
And the High Priest asked them, saying, Did
not we straitly command you, that ye should
not teach in his Name; And behold, ye have
filled *Jerusalem* with your Doctrine, and intend
to bring this Man's Blood upon us. Then *Peter*
and the other Apostles answered, and said, We
ought to obey God rather than Man.

*Q. What ought to be Magistrates Behaviour in Modera-
such Cases according to the Counsel of wise Ga- tion.
maliel?*

A. Then stood there up one in the Council, a Acts 5. 34,
Pharisee, named *Gamaliel*, a Doctor of Law, had 35, 38, 39.
in Reputation among the People, and command-

1673. ed to put the Apostles forth a little Space, and
 said unto them; ye Men of *Israel*, take heed to
 your selves, what ye intend to do, as touching
 these Men: And now I say unto you, Refrain
 from these Men, and let them alone; for if this
 Counfel or this Work be of Men, it will come to
 nought; but if it be of God, ye cannot over-
 throw it; lest haply ye be found even to fight a-
 gainst God.

Tares. Q. *What Command giveth Christ to his People
 under the Gospel, in Relation to this Matter? How
 doth he hold forth their Duty under the Parable
 of the Tares?*

Matt. 13. A. So the Servants of the Household came, and
 27,28,29. said unto him; Sir, didst thou not sow good Seed
 in thy Field? From whence then hath it Tares?
 He said unto them, An Enemy hath done this.
 The Servants said unto him, Wilt thou then that
 we go and gather them up? But he said, Nay,
 lest while ye gather up the Tares, ye root up also
 the Wheat with them.

Tares, the Wicked. Q. *Doth he explain these Tares of the Wicked,
 whom the Godly must not take upon them to cut off,
 lest through Mistake they hurt the Good; but leave
 it to God, to do it by his Angels?*

1 Cor. 15. A. The Field is the World; the good Seed are
 50,51,52, the Children of the Kingdom; but the Tares are
 53,54,55. the Children of the wicked One; the Enemy
 that sowed them, is the Devil; the Harvest is the
 End of the World; and the Reapers are the An-
 gels: And therefore the Tares are gathered and
 burnt in the Fire. So shall it be in the End of
 this World; the Son of Man shall send forth his
 Angels, and they shall gather out of his Kingdom
 all Things that offend, and them which do Ini-
 quity.

C H A P. XIV.

1673.

Concerning the RESURRECTION.

Question. **W**hat saith the Scripture of the Resurrection of the Dead?

Answer. And have Hope towards God, which Acts 24.15 they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and Unjust.

Q. To what different End shall the Good be raised from the Bad? And how are they thereunto reserved?

A. Marvel not at this; for the Hour is coming, Joh. 5.28, in the which all that are in the Graves, shall hear 29. his Voice, and shall come forth; that they have done Good, unto the Resurrection of Life; and they have done Evil, unto the Resurrection of Condemnation. But the Heavens and the Earth, 2 Pet. 3.7. which are now, by the same Word are kept in Store, reserved unto Fire against the Day of Judgment, and Perdition of Ungodly Men.

Q. What must be answered to such as ask, How the Dead are raised; and with what Body?

A. Thou Fool, that which thou sowest, is not 1 Cor. 15. quickned, except it die: And that which thou 36, 37, 38, sowest, thou sowest not that Body which shall 39, 40, 41, be; but bare Grain, it may chance of Wheat, 42, 43, 44. or some other Grain: But God giveth it a Body, as it hath pleased him, and to every Seed his own Body. All Flesh is not the same Flesh; but there is one Kind of Flesh of Men, another Flesh of Beasts, another of Fishes, and another of Birds? There are also celestial Bodies, and Bodies terrestrial; but the Glory of the Celestial is one, and the Glory of the Terrestrial is another. There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars; for one
Star

1673. Stars differs from another Star in Glory: So also is the Resurrection of the Dead: It is sown in Corruption, it is raised in Incorruption; it is sown in Dishonour, it is raised in Glory; it is sown in Weakness, it is raised in Power; it is sown a Natural Body, it is raised a Spiritual Body: There is a Natural Body, and there is a Spiritual Body.

Q. The Apostle seems to be very positive, that it is not that Natural Body, which we now have, that shall rise, but a Spiritual Body.

1 Cor. 15, 50, 51, 52, 53, 54, 55. *A. Now this I say, Brethren, That Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption. Behold, I shew you a Mystery, We shall not all Sleep; but we shall all be changed in a Moment, in the Twinkling of an Eye, at the last Trump, (for the Trumpet shall sound) and the Dead shall be raised Incorruptible, and we shall be changed: For this Corruptible must put on Incorruption, and this Mortal must put on Immortality; So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying, that is written; Death is swallowed up in Victory: O Death where is thy Sting? O Grave where is thy Victory?*

C H A P. XV.

A Short INTRODUCTION to the CON- FESSION of FAITH.

HAVING thus largely and evidently performed the chief Part of that, which I promised in this Treatise, in giving a full Account of our Principles in plain Scripture Words; and also answer-

answering by the Scriptures the chief and main Objections made against us; I come to a Confession of Faith: In which I shall not be so large, for that I judge it not convenient to make an Interpretation of all the Scriptures before-mentioned; which, if needful, the Reader may easily observe, were not very difficult to do. But whereas a Confession of Faith called rather for an Affirmative Account of ones own Faith, than for the Solution of Objections, or any Thing of Debate in a discursive Way, which is both more properly and pertinently performed in a Catechism; therefore I have here only done so. I am necessitated sometimes to intermix some Words for Coherence of the Matter, as sometimes (And) and sometimes (Therefore) and the like; but not such, as any ingenuous Person can affirm, do add to the Matter, or that may any wise justly be reckoned a Comment or Meaning: And therefore to avoid the Censure of the most curious carping Criticks; these are marked with a different Character. Likewise, unless I should have ridiculously offer'd to publish incongruous Grammar, there was a true Need sometimes to change the Mood and Person of a Verb: In all which Places, who-soever will look to the Words, shall find, it is done upon no Design to alter any whit the naked Import of them: As for Instance: Where Christ says, I am the Light of the World, Were it proper for me to write thus, I am the Light, &c. Or can it be reckoned any whit contradicting of my Purpose and Promise to write, Christ is the Light, where the First Person is changed to the Third? Also sometimes I express Things, which are necessarily understood; as when any of the Apostles say We, there instead of We, I write Apostles; and where they say You, speaking of the Saints, there I mention Saints instead of it: For the Connexion of the Sentence sometimes requires it. As in the First Article in mentioning that of 1 John 1. 5. concerning
God's

God's being Light, and in such like Cases, which I know, no impartial Reader would have quarrelled, though wanting this Apology : Which I judged meet to premise, knowing, there is a Generation, who when they cannot find any real or substantial Ground against Truth and its Followers, will be cavilling at such little Niceties; therefore such may see, this Objection is obviated.

CHAP. XVI.

A CONFESSION of FAITH, containing Twenty-Three ARTICLES.

ARTICLE I.

Concerning God and the True and Saving Knowledge of him.

a Eph. 4. 6. **T**HERE is one God *a* who is a Spirit *b* : And
1 Cor. 8. this is the Message, which the Apostles
4, 6. heard of him, and declared unto the Saints,
b John 4. That he is Light, and in him is no Darkness at
24. all *c*. There are Three, that bear Record in
c 1 Joh. 1. Heaven, the Father, the Son and the Holy
5. Ghost, and these Three are One *d*. The Father
d 1 Joh. 7. is in the Son, and the Son is in the Father *e*.
e John 10. No Man knoweth the Son, but the Father; nei-
38. ther knoweth any Man the Father, but the Son,
and 14. 10. and he to whomsoever the Son will reveal him *f*.
11. and 5. The Spirit searcheth all Things, yea, the deep
26. Things of God *g* : For the Things of God know-
f Mat. 11. eth no Man, but the Spirit of God. Now the
27. Saints have received not the Spirit of the World,
Luke 10. but the Spirit, which is of God, that they might
22. know the Things, which are freely given them
g 1 Cor. 2. of God *h*. For the Comforter, which is the Holy
10. Ghost,

Ghost, whom the Father sends in Christ's Name, 1673.
he teacheth them all Things, and bringeth all Things to their Remembrance *i.*

i John 14.
26.

ARTICLE II.

Concerning the Guide and Rule of Christians.

CHRIST prayed to the Father, and he gave the Saints another Comforter, that was to abide with them for ever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, nor knoweth him. But the Saints know him; for he dwelleth with them, and is to be in them *k.* Now if any Man have not the Spirit of Christ, he is none of his: For as many as are led by the Spirit of God, they are the Sons of God *l.* For this is the Covenant, that God hath made with the House of Israel, He hath put his Laws in their Mind, and writ them in their Hearts; and they are all taught of God *m.* And the Anointing, which they have received of him, abideth in them, and they need not that any Man teach them, but as the same Anointing teacheth them of all Things, and is Truth, and is no Lie *n.*

k John 14.
16, 17.

l Rom. 8.
9, 14.

m Heb. 8.
10, 11.

n 1 Joh. 2.
27.

ARTICLE III.

Concerning the Scriptures.

WHATSOEVER Things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope *o,* which are able to make wise unto Salvation through Faith, which is in Christ Jesus: All Scripture being given by Inspiration of God, and is profitable for Doctrine,

o Rom. 15.

4.

1673. Doctrine, for Reproof, for Instruction in Righte-
 ousness; that the Man of God may be perfect,
 p 2 Tim. 3. thoroughly furnished unto all good Works p.
 15, 16, 17. No Prophecy of the Scripture is of any private
 Interpretation; for the Prophecy came not in
 old Time by the Will of Man, but Holy Men of
 God spake, as they were moved by the Holy
 Ghost q.

q 2 Pet. 1.
 20, 21.

ARTICLE IV.

*Concerning the Divinity of Christ, and his
 Being from the Beginning.*

IN the Beginning was the Word, and the
 Word was with God, and the Word was
 God; and the same was in the Beginning with
 God: All Things were made by him; and without
 r John 1. him was not any Thing made, that was made r.
 1, 2, 3. Whose Goings forth have been from of Old, from
 s Mic. 5. 2. Everlasting s. For God created all by Jesus
 t Eph. 3. 9. Christ t; who being in the Form of God,
 u Phil. 2. 6. thought it no Robbery to be equal with God u.
 And his Name is called Wonderful, Counsellor,
 the Mighty God, the Everlasting Father, the
 x Isa. 9. 6. Prince of Peace x; Who is the Image of the
 invisible God, the First-born of every Crea-
 y Col. 1. 5. ture y: The Brightness of the Father's Glory,
 z Heb. 1. 3. and the express Image of his Substance z. Who
 was clothed with a Vesture dipt in Blood; and
 a Rev. 19. his Name is called the Word of God a. In
 13. him dwelleth all the Fullness of the God-head
 b Col. 2. 9. bodily b: And in him are hid all the Treasures
 c Col. 2. 3. of Wisdom and Knowledge c.

ARTICLE V.

1673.

Concerning his Appearance in the Flesh.

THE Word was made Flesh *d*: For he took *d* John 1. 4. not on him the Nature of Angels; but he took on him the Seed of *Abraham*, being in all Things made like unto his Brethren *e*. Touched *e* Heb. 2. with a Feeling of our Infirmities: and in all Things *16, 17.* tempted, like as we are, yet without Sin *f*. He *f* Heb. died for our Sins, according to the Scriptures; *4. 15.* and he was buried, and he Rose again the Third Day according to the Scriptures *g*.

g 1 Cor.
15. 3, 4.

ARTICLE VI.

Concerning the End and Use of that Appearance.

GOD sent his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh *b*. For this Purpose the Son of *b* Rom. God was manifested, that he might destroy the *8. 3.* Works of the Devil *i*, Being manifested to take *i* 1 Joh. 3. away our Sins *k*: For he gave himself for us *k* 1 Joh. an Offering and a Sacrifice to God for a sweet- *3. 5.* smelling Savour *l*; Having obtained Eternal *l* Eph. Redemption for us *m*: And through the Eter- *5. 2.* nal Spirit offered up himself without Spot unto *m* Heb. God, to purge our Consciences from dead Works *9. 12.* to serve the Living God *n*. He was the Lamb *n* Heb. that was slain from the Foundation of the *9. 14.* World *o*; Of whom the Fathers did all drink; *o* Rev. 5. of that Spiritual Rock that followed them, and *1, 12, 13.* that Rock was Christ *p*. Christ also suffered *p* 1 Cor. 10. for us, leaving us an Example, that we should *1, 2, 3, 4.* follow his Steps *q*. For we are to bear about *q* 1 Pet. in *2. 21.*

1673. in the Body the Dying of the Lord Jesus, that
 the Life also of Jesus might be made manifest in
 our Body, being always delivered unto Death for
 Jesus sake, that the Life also of Jesus may be
 made manifest in our Flesh *r.* That we may
r 2 Cor. 4, 10, 11. know him, and the Power of his Resurrection,
 and the Fellowship of his Sufferings, being made
 conformable to his Death *s.*
s Phil. 3, 10.

ARTICLE VII.

Concerning the Inward Manifestation of Christ.

GOD dwelleth with the Contrite and Humble
 in Spirit *t*: For he said, he will dwell in
 them, and walk in them *u.* And Christ stand-
 eth at the Door, and knocketh; if any Man
 hear his Voice, and open the Door, he will come
 unto him, and Sup with him, and he with him *x.*
 And therefore ought we to Examine our own
 selves, and prove our own selves, knowing, how
 that Christ is *in us*, except *we* be Reprobates *y.*
 For this is the Riches of the Glory of the My-
 stery, which God would make known among
 (*or rather IN*) the Gentiles, *CHRIST WITH-*
IN, the Hope of Glory *z.*
t Isaiah 57, 15.
u 2 Cor. 6, 16.
x Rev. 3, 20.
y 2 Cor. 13, 5.
z Col. 1, 27.

ARTICLE VIII.

Concerning the New Birth.

EXcept a Man be born again, he cannot see the
 Kingdom of God *a.* Therefore ought we
 to put off the Old Man with his Deeds, and put
 on the New Man, which is renewed in Know-
 ledge after the Image of him that created him,
 and which after God is created in Righteousness
 and

and true Holiness *b*: For henceforth know we ^{1673.}
 no Man after the Flesh; yea, though we have
 known Christ after the Flesh, yet now henceforth ^{*b* Ephes.}
 know we him no more *c*. For if any Man be ^{9. 21, 22.}
 in Christ, he is a New Creature: Old Things are ^{Col. 3. 10.}
 past away; behold all things are become New ^{*c* 2 Cor.}
 For such have put on the Lord Jesus Christ ^{*d* 5. 16.}
 and are renewed in the Spirit of their Minds ^{*d* 2 Cor.}
f; ^{5. 17.}
 Sith as many as have been baptized into Christ, ^{*e* Rom.}
 have put on Christ *g*: Being born again, not of ^{13. 14.}
 corruptible Seed, but of incorruptible, by the ^{*f* Ephes.}
 Word of God, which liveth and abideth for e- ^{4. 28.}
 ver *h*. And glory in nothing, save in the Cross ^{*g* Gal.}
 of the Lord Jesus Christ, by whom the World ^{3. 27.}
 is crucified unto them, and they unto the World ^{*h* 1 Pet.}
i. For in Christ Jesus neither Circumcision availeth ^{1. 23.}
 any thing, nor Uncircumcision, but a New Crea- ^{*i* Gal.}
 ture *k*. ^{6. 14.}

^{*k* Gal.}
^{6. 5.}

ARTICLE IX.

Concerning the Unity of the Saints with Christ.

HE that sanctifieth, and they who are sancti-
 fied, are all of One *l*: For by the exceed- ^{1 Heb.}
 ing great and precious Promises that are given ^{2. 11.}
 them, they are made Partakers of the Divine
 Nature *m*; Because for this End prayed Christ, ^{*m* 2 Pet.}
 that all might be one, as the Father is in him, ^{1. 4.}
 and he in the Father, that they also might be
 one in them; and the Glory which he had gotten
 from the Father, he gave them, that they might
 be one, even as the Father and he is one: Christ
 in the Saints, and the Father in Christ, that they
 might be made perfect in one *n*.

^{*n* Joh. 17.}
^{21, 22, 23.}

ARTICLE

1673.

ARTICLE X.

*Concerning the Universal Love and Grace of
God to all.*

GOD so loved the World, that he gave his
only begotten Son, that whosoever believeth
in him, should not perish, but have everlasting
Life *o*. And in this was manifested the Love
of God towards us, because that God sent his
only begotten Son, that we might live through
Him *p*. So that if any Man sin, we have an
Advocate with the Father, Jesus Christ the
Righteous; and he is the Propitiation for our
Sins; and not for ours only, but also for the Sins
of the whole World *q*: For by the Grace of
God he hath tasted Death for every Man *r*,
And gave himself a Ransom for all, to be testi-
fied in due Time *s*: Willing all Men to be sa-
ved, and to come to the Knowledge of the
Truth *t*; Not willing that any should perish,
but that all should come to Repentance *u*. For
God sent not his Son into World to condemn
the World; but that the World through Him
might be saved *x*. And Christ came a Light
into the World, that whosoever believeth in him
should not abide in Darkness *y*: Therefore, as by
the Offence of One, Judgment came upon all Men
to Condemnation; even so by the Righteousness
of One, the free Gift came upon all Men to Justi-
fication of Life *z*.

o John 3. 16.
p 1 John 4. 9.
q 1 John 2. 1, 2.
r Heb. 2. 9.
s 1 Tim. 2. 6.
t 1 Tim. 2. 4.
u 2 Pet. 3. 9.
x John 3. 17.
y John 12. 46.
z Rom. 5. 18.

ARTICLE

1673.

ARTICLE XI.

Concerning the Light, that enlightneth every Man.

THE Gospel was preached to every Creature under Heaven *a*, which Gospel is the *a* Col. Power of God unto Salvation to them that be- *1. 23.* lieve *b*: And if it be hid, it is hid to them *b* Rom. that are lost, in whom the God of the World *1. 16.* hath blinded the Minds of them, which believe not, lest the Light of the glorious Gospel of Christ should shine into them *c*. And this is *c* 2 Cor. the Condemnation, that Light is come into the *4. 3, 4.* World, and Men love Darkness rather than Light, because their Deeds are Evil *d*. And *d* John this was the true Light, which lightneth every *3. 19.* Man that cometh into the World *e*; By which *e* John all things that are reprovab^le, are made mani- *1. 9.* fest: For whatsoever maketh manifest, is Light *f*. *f* Ephes. Every one that doth Evil, hateth the Light, nei- *5. 11.* ther cometh to the Light, lest his Deeds should be reprov^{ed}: but he that doth Truth, cometh to the Light, that his Deeds may be made mani- fest, that they are wrought in God *g*. And *g* John that they walk in the Light, as Christ is in the *3. 20, 21.* Light, have Fellowship one with another, and the Blood of Jesus Christ, his Son, cleanseth them from all Sin *h*: Therefore ought we to *h* 1 John. believe in the Light, while we have the Light, that we may be the Children of the Light *i*. *i* John Therefore to Day, if we will hear his Voice, *12. 36.* let us not harden our Hearts *k*: For Christ *k* Heb. wept over Jerusalem, saying, If thou hadst *4. 7.* known, even thou, at least in this thy Day, the Things which belong unto thy Peace: But now they are hid from thine Eyes *l*. And he would *l* Luke often have gathered her Children, as a Hen ga- *19. 42.* thereth her Chickens; but they would not *m*. *m* Matth. For 23. 27.

1673. For the Stiff-necked and Uncircumcised in Heart and Ears do always resist the Holy Ghost *n*:
n Acts 7. 51. And are of those that rebel against the Light *o*.
o Job 24. 13. Therefore *God's* Spirit will not always strive with
p Gen. 7. 3. Man *p*; For the Wrath of God is revealed
q Rom. 1. 18. from Heaven against all Ungodliness and Un-
r Rom. 1. 19. righteousness of Men, who hold the Truth in
s 1 Cor. 12. 7. Unrighteousness *q*: Because what is to be
known of God, is manifest in them; for God
hath shewed it unto them *r*; And a Manife-
station of the Spirit is given to every Man to
profit withal *s*. For the Grace of God, that
brings Salvation, hath appeared to all Men,
teaching us, that denying Ungodliness and
Worldly Lusts, we should live soberly, righte-
ously and godly in this present World *t*: And
this Word of this Grace is able to build up, and
to give an Inheritance among all those that are
sanctified *u*. For the Word of God is quick
and powerful, and sharper than any two-edged
Sword, piercing even to the Dividing asunder
of the Soul and Spirit, and of the Joints and
Marrow, and is a Discerner of the Thoughts
and Intents of the Heart *x*: Is that more sure
Word of Prophecy, whereunto we do well, that
we take Heed, as unto a Light that shineth in a
dark Place, until the Day dawn, and the Day-
Star arise in *the* Heart *y*. And this is the
Word of Faith which *the Apostles* Preached,
which is nigh in the Mouth and in the Heart *z*.
For God, who commanded Light to shine out
of Darkness, hath shined in our Hearts, to give
the Light of the Knowledge of the Glory of
God in the Face of Jesus Christ *a*. But we have
this Treasure in Earthen Vessels, that the Excel-
lency of the Power may be of God *b*, and not of
us: for the Kingdom of God cometh not by Ob-
servation, but is within us.

ARTICLE XII.

1673.

Concerning Faith and Justification.

FAith is the Substance of Things hoped for,
 and the Evidence of Things not seen *d*; *d* Heb.
 Without which it is impossible to please God *e*. *11. 1.*
 Therefore we are justified by Faith, which work- *e* Heb.
 eth by Love *f*: For Faith without Works be- *11. 6.*
 ing dead, is by Works made perfect *g*. By the *f* Gal. 5.6.
 Deeds of the Law there shall no Flesh be justi- *g* James
 fied *h*: Nor yet by the Works of Righteous- *2. 23, 26.*
 ness, which we have done; but according to his *h* Rom.
 Mercy we are saved, by the Washing of Rege- *3. 20.*
 nation, and Renewing of the Holy Ghost *i*: *i* Tit.
 For we are both washed, sanctified and justified *3. 5.*
 in the Name of the Lord Jesus, and by the Spirit
 of our God *k*. *k* 1 Cor.
6. 11.

ARTICLE XIII.

Concerning Good Works.

IF we live after the Flesh, we shall die; but if
 we through the Spirit do mortify the Deeds
 of the Body, we shall live *l*: For they, which *l* Rom.
 believe in God, must be careful to maintain good *8. 13.*
 Works *m*: For God will render to every Man *m* Tit. 3.8.
 according to his Deeds, according to his Righte-
 ous Judgment to them; who by patient Con-
 tinuance in Well-doing seek for Glory, Honour
 and Immortality, Eternal Life *n*: For such are *n* Rom.
 counted worthy of the Kingdom of God *o*; *2, 6, 7.*
 and cast not away their Confidence, which hath *o* 2 Thess.
 great Recompence of Reward *p*. Blessed then *1. 5.*
 are they, that do his Commandments, that they *p* Heb.
10. 35.
 may

1673. may have a Right to the Tree of Life, and may enter in through the Gates into the City *q*.

q Rev.
22. 14.

ARTICLE XIV.

Concerning Perfection.

SIN shall not have Dominion over such, as
r Rom. 6. 14. are not under the Law, but under Grace *r*.
 For there is no Condemnation to those that are
 in Christ Jesus, who walk not after the Flesh,
 but after the Spirit; For the Law of the Spirit
 of Life maketh free from the Law of Sin and
 Death *s*: For such are become dead unto Sin,
 and alive unto Righteousness; and being made
 free from Sin, are become Servants of Righteous-
 ness *t*. Therefore ought we to be perfect, as our
 Heavenly Father is perfect *u*: For the Yoke of
 Christ is easy, and his Burthen is light *x*; And his
 Commandments are not grievous *y*: And whoso-
 ever will enter into Life, must keep the Com-
 mandments *z*. Hereby do we know, that we
 know God, if we keep his Commandments *a*.
 He that saith, I know him, and keepeth not his
 Commandments, is a Lyar, and the Truth is not
 in him *b*. Whosoever abideth in him, sinneth not;
 whosoever sinneth, hath not seen him, neither
 known him *c*. Let no Man deceive us; he that
 doth Righteousness, is Righteous, even as he is
 Righteous; He that committeth Sin, is of the
 Devil: Whosoever is born of God, doth not com-
 mit Sin; for his Seed remaineth in him, and he
 cannot Sin, because he is born of God *d*. For not
 every one that saith, *Lord, Lord*, shall enter into
 the Kingdom of Heaven; but he that doth the
 Will of the Father, which is in Heaven *e*. Cir-
 cumcision is nothing, and Uncircumcision is no-
 thing; but the Keeping of the Commandments
 of God *f*. *is all*

d 1 John 3. 7, 8, 9.
e Matth. 7. 21.
f 1 Cor. 7. 19.

ARTICLE

ARTICLE XV.

Concerning Perseverance and falling from Grace.

WE ought to give Diligence to make our Calling and Election sure; which Things if we do, we shall never fall *g*: For even *Paul* *g* 2 Pet. kept under his Body, and brought it into Sub-^{1. 10.}jection, lest by any Means, when he preached to others, he himself became a Cast-away *h*. ^{1 Cor.} Let us therefore take heed, lest there be in any ^{9. 27.} of us an Evil Heart of Unbelief, in departing from the Living God *i*; Likewise let us labour ^{Heb. 3.} to enter into that Rest, lest any Man fall after ^{12.} the same Example of Unbelief *k*: For it is im- ^{Heb. 4.}possible for those, who were once enlightned, and ^{11.} have tasted of the heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted of the good Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance *l*: For he that ^{Heb. 6.} abideth not in Christ, is cast forth, and is ^{4, 5, 6.} withered *m*. Yet such as overcome, he will ^{John} make as Pillars in the Temple of his God, ^{15, 16.} and they shall go no more out *n*. And these ^{Rev. 3.} are perswaded, that nothing shall be able to se- ^{12.}parate them from the Love of God, which is in Christ Jesus *o*. ^{o Rom. 8. 38.}

ARTICLE XVI.

Concerning the Church and Ministry.

THE Church of God is the Pillar and Ground of Truth *p*: Whereof the Dear Son of ^{1 Tim.} God is the Head *q*; From which all the Body ^{3. 15.} by Joints and Bands, having Nourishment mi- ^{Col. 1. 18.}nistred,

1673. nistred, and knit together, encrease with the
 Increase of God *r.* Which Church of God
r Col. 2. are they, that are sanctified in Christ Jesus *s*;
 19. Who when he ascended up on high, gave Gifts
s 1 Cor. unto Men: And he gave some Apostles, some
 1, 2. Prophets, some Evangelists, some Pastors and
 Teachers, for the perfecting of the Saints for the
s Ephes. Work of the Ministry *t*; who ought to be
 4, 9, 11. blameless, vigilant, sober, of good Behaviour,
 given to Hospitality; apt to teach; not given to
 Wine, no Strikers, not greedy of filthy Lucre,
u 1 Tim. but patient: Not Brawlers, not covetous *u*;
 3, 2, 3. but Lovers of good Men, sober, just, holy, tem-
 perate, holding fast the Faith, as they have been
 taught, that they may be able by sound Doctrine
z Tit. 1. both to exhort and to convince Gainsayers *x*:
 8, 9. Taking heed to themselves, and to the Flock,
 over which the Holy Ghost hath made them O-
y Acts 20. verseers, to feed the Church of God *y*; taking
 23. the Oversight thereof, not by Constraint, but
 willingly; not for filthy Lucre, but of a ready
 Mind: Neither as being Lords over God's Heri-
z 1 Pet. tage; but as being Ensamples to the Flock *z*.
 5, 2, 3. And such Elders as rule well, are to be counted
 worthy of double Honour, especially they who
a 1 Tim. labour in the Word and Doctrine *a*; and to
 5, 17. be esteemed very highly in Love for their Works
b 1 Thess. sake *b*. As every Man hath received the Gift,
 5, 5, 12. so ought the same to be ministred. If any Man
 speak, let him speak as the Oracles of God; if
 any Man minister, let him do it, as of the A-
c 1 Pet. 4. bility which God giveth *c*: Preaching the
 10, 11. Gospel, not with the Wisdom of Words, lest the
d 1 Cor. Cross of Christ be made of none Effect *d*. Nor
 1, 17. yet with enticing Words of Man's Wisdom;
 but in Demonstration of the Spirit and of Pow-
 er; that the Faith may not stand in the Wisdom
e 1 Cor. of Men, but in the Power of God *e*. How-
 2, 4, 5. beit, such spake Wisdom among them that are
 perfect;

ART. 16. *Of the CHURCH and MINISTRY.* 91

perfect; yet not the Wisdom of this World, nor 1673.
of the Princes of this World, which cometh to
nought; but they speak the Wisdom of God in
a Mystery, even the hidden Wisdom, which
God ordained before the World to their Glory *f. f* 1 Cor.
Which Things they also speak, not in the Words *6, 7.*
which Man's Wisdom teacheth; but which the
Holy Ghost teacheth *g*: For it is not they that *g* 1 Cor.
speak, but the *Holy Ghost*, or Spirit of the Fa- *2. 13.*
ther, that speaketh in them *h*. Who if they *h* Mat. 10.
sow spiritual Things, ought to reap carnal *20.*
Things: for so the Lord hath ordained, that
they which preach the Gospel, should live of
the Gospel: for the Scripture saith, Thou shalt
not muzzle the Mouth of the Ox, that treadeth
out the Corn; And the Labourer is worthy of
his Reward *i*. Yet a Necessity is laid upon *i* 1 Cor. 9.
them; yea, Wo is unto them if they preach not *11, 14.*
the Gospel: And their Reward is, that when
they preach the Gospel, they make the Gospel
of Christ without Charge *k*: Not coveting any *k* 1 Cor. 9.
Man's Silver or Gold, or Apparel; but their *15, 17, 18.*
Hands ministring to their Necessities: that so
labouring, they may support the weak; remem-
bering the Words of the Lord Jesus, how he
said, It's more blessed to give, than to receive
l. For they are not of the greedy Dogs, that *l* Act. 20.
can never have enough *m*: Nor of the Shep- *33, 34.*
herds, that look to their own Way, every one *m* Isa. 56.
for his Gain from his Quarter *n*; That feed *n* Ibidem.
themselves, and not the Flock *o*; That make *o* Ezek.
the People err, biting with their Teeth, and *34. 8.*
crying Peace, and preparing War against all
such, as put not in their Mouths: Teaching for
Hire, and divining for Money *p*. Nor yet of *p* Mic. 3.
those which teach Things which they ought not, *5, 11.*
for filthy Lucre's Sake *q*. That run greedily *q* Tit. 1.
after the Error of *Balaam* for Reward, loving *11.*
the Wages of Unrighteousness *r*; And through *r* 2 Pet. 2.
Covet- 15.

1673. Covetousness with feigned Words making Merchandize of Souls *s*: Men of corrupt Minds, destitute of the Truth, supposing, that Gain is Godliness *t*; but they know, that Godliness with Contentment is great Gain *u*. And having Food and Raiment, they are therewith content *x*.

s 2 Pet. 2. 3.
t 1 Tim. 6. 5.
u 1 Tim. 6. 6.
x 1 Tim. 6. 6.

ARTICLE XVII.

Concerning W O R S H I P.

THE Hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and in Truth: For the Father seeketh such to worship him *y*. God is a Spirit, and they which worship, must worship him in Spirit and in Truth *z*: For the Lord is nigh to all them that call upon him, to all that call upon Him in Truth *a*. He is far from the wicked; but he heareth the Prayer of the Righteous *b*. And this is the Confidence that we have in him, that if we ask any Thing according to his Will, he heareth us *c*. What is it then? We must pray with the Spirit, and with the Understanding also *d*: Likewise the Spirit also helpeth our Infirmities; for we know not, what we should pray for, as we ought; but the Spirit itself maketh Intercession for us, with Groanings which cannot be uttered. And he that searcheth the Heart, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God *e*.

y John 4. 23.
z John 4. 24.
a Psal. 145. 18.
b Pro. 15. 29.
c 1 Joh. 5. 14. 15.
d 1 Cor. 14. 15.
e Rom. 8. 26. 27.

1673.

ARTICLE XVIII.

Concerning BAPTISM.

AS there is One Lord, One Faith, so there is one Baptism *f*, which doth also now *f* Ephes. save us; not the putting away of the Filth of 4. 5. the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ *g*. For *John* indeed baptized with Wa- *g* 1 Pet. ter, but Christ with the Holy Ghost and with 3. 21, 22. Fire *b*. Therefore as many as are baptized *b* Mat. 3. into Jesus Christ, are baptized into his Death, 1. and are buried with Him by Baptism into Death; that like as Christ was raised up from the Dead by the Glory of the Father, even so they also should walk in Newness of Life *i*, having put *i* Rom. 6. on Christ *k*. 34. *k* Gal. 3. 27.

ARTICLE XIX.

Concerning eating of Bread and Wine; washing of one another's Feet; abstaining from Things strangled, and from Blood; and anointing of the Sick with Oil.

THE Lord Jesus the same Night in which he was betrayed, took Bread, and when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you; this do in Remembrance of me. After the same Manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood; this do ye, as oft as ye drink it, in Remembrance of me. For as oft as ye do eat this Bread, and drink this Cup, ye do shew forth the

1673. the Lord's Death, till he come *l.* Jesus know-
 ing, that the Father had given all Things into
1 Cor. 11. his Hands, and that he was come from God, and
23, 24, 25. went to God; he raised from Supper, and laid
 aside his Garments, and took a Towel, and gird-
 ed himself: After that he poured Water into a
 Basin, and began to wash the Disciples Feet,
 and to wipe them with the Towel wherewith he
 was girded. So after he had washed their Feet,
 and had taken his Garments, and set down a-
 gain, he said unto them, Know ye, what I have
 done unto you? Ye call me Master and Lord,
 and ye say well; for so I am: If I then your Lord
 and Master, have washed your Feet, ye also
 ought to wash one anothers Feet: For I have
 given you an Example; that ye should do, as I
m Joh. 13. have done unto you *m.* For it seemed good to
2, 3, 4, 12, the Holy Ghost and to us, to lay upon you no
13, 14, 15. greater Burthen, than these necessary Things;
 That ye abstain from Meats offered to Idols;
 from Blood, and from Things strangled; and
 from Fornication: From which if ye keep your-
n Acts 15. selves, ye do well *n.* Is any Man sick among
28, 29. you, let him call for the Elders of the Church,
 and let them pray over him, anointing him with
o James 5. Oil *o.*
14.

ARTICLE XX.

*Concerning the Liberty of such Christians as are
 come to know the Substance, as to the using,
 or not using of these Rites, and of the Ob-
 servation of Days.*

THE Kingdom of God is not Meat and
 Drink; but Righteousness and Peace, and
p Rom. Joy in the Holy Ghost *p.* Let no Man there-
14. 17. fore

fore judge us in Meat or Drink, or in Respect of 1673.
 an Holy Day, or of the New-Moon, or the Sabbath-Days *q*; for if we be dead with Christ *q* Col. 2.
 from the Rudiments of the World, why, as ^{16.}
 though living in the World, are we subject to
 Ordinances? Let us not touch, or taste, or
 handle, (which all are to perish with the using)
 after the Commandments and Doctrines of Men
r. For now, after we have known God, or *r* Col. 2.
 rather are known of him, why should we turn ^{20, 21, 22.}
 again unto the weak and beggarly Elements, or
 desire again to be in Bondage, to observe Days,
 and Months, and Times, and Years, lest Labour
 have been bestowed on us in vain *s*? If one *s* Gal. 4.
 Man esteem a Day above another, and another ^{9, 10, 11.}
 esteemeth every Day alike; let every Man be
 fully perswaded in his own Mind: He that re-
 gardeth a Day, regardeth it unto the Lord; and
 he that regardeth not the Day to the Lord, he
 doth not regard it *t*. <sup>† Rom. 14.
5, 6.</sup>

ARTICLE XXI.

Concerning Swearing, Fighting, and Persecution.

IT hath been said by them of Old, Thou shalt
 not forswear thyself; but shalt perform un-
 to the Lord thine Oaths: But Christ says unto
 us, Swear not at all, neither by Heaven, for it
 is God's Throne; nor by the Earth, for it is his
 Footstool; neither by *Jerusalem*, for it is the
 City of the great King: Neither shalt thou swear
 by thy Head, because thou canst not make one
 Hair white or black. But let your Communica-
 tion be *Yea, Yea; Nay, Nay*: For whatsoever is
 more than these, cometh of Evil *u*. And *u* Mat. 5.
James chargeth us, Above all Things not to ^{33, 34, 35,}
 swear, neither by Heaven, neither by the Earth, ^{36, 37.}
 neither

1673. neither by any other Oath; but let your *Yea* be *Yea*, and your *Nay*, *Nay*, lest ye fall into Con-
 x Jam. 5. demnation x. Though we walk in the Flesh,
 12. we are not to war after the Flesh; for the Wea-
 pons of our Warfare are not to be carnal, but
 mighty through God, to the pulling down of
 strong Holds, casting down Imaginations, and
 every high Thing, that exalteth itself against
 the Knowledge of God, and bringing into Capti-
 vity every Thought to the Obedience of Christ
 y 2 Cor. y. For Wars and Fightings come of the Lusts,
 10. 3, 4, 5. that war in the Members z: Therefore Christ
 z Jam. 4. commands, Not to resist Evil; but whosoever
 1, 2. will smite on the right Cheek, to turn the other
 a Mat. 5. also a. Because Christians are Lambs among
 39. Wolves b; Therefore are they hated of all
 b Luke 10. Men, for Christ's Sake c. And all that will
 3. live godly in Christ Jesus, must suffer Persecu-
 c Mat. 10. tion d: Such are Blessed; for theirs is the
 22. Kingdom of Heaven e. For though they have
 d 2 Tim. 3. 12. lost their Lives, yet shall they save them f;
 e Mat. 5. 10. And because they have confessed Christ before
 f Mat. 16. Men, he will also confess them before the Angels
 25. of God g. We ought not then to fear them
 g Luke 12. 8, 9. which kill the Body, but are not able to kill the
 Soul; but rather him, which is able to destroy
 h Mat. 10. both Soul and Body in Hell h.
 28.

ARTICLE XXII.

Concerning MAGISTRACY.

LET every Soul be subject to the higher Pow-
 ers; for there is no Power but of God:
 The Powers that be, are ordained of God. Who-
 soever therefore resists the Power, resists the Or-
 dinance of God; and they that resist, shall re-
 ceive to themselves Damnation. For Rulers are
 not

not a Terror to good Works, but to the Evil: 1673.
 Wilt thou then not be afraid of the Power? Do
 that which is good, and thou shalt have Praise
 of the same; for he is the Minister of God to
 thee for *Good*. But if thou do that which is E-
 vil, be afraid; for he beareth not the Sword in
 vain; for he is the Minister of God, a Revenger
 to execute Wrath upon him that doth Evil.
 Wherefore we must needs be subject, not only
 for Wrath, but also for Conscience Sake: For
 for this Cause pay we also Tribute; for they
 are God's Ministers, attending continually upon
 this very Thing. Render therefore to all their
 Dues, Tribute to whom Tribute is due, Custom
 to whom Custom, Fear to whom Fear, Honour
 to whom Honour *i*. Therefore are we to sub- *i* Rom. 13.
 mit ourselves to every Ordinance of Man for *1, 2, — 7.*
 the Lord's Sake, whether it be to the King, as
 Supreme; or unto Governors, as unto them that
 are sent by him, for the Punishment of Evil-
 Doers, and for the Praise of them that do Well:
 for so is the Will of God, that with Well-doing
 we may put to Silence the Ignorance of foolish
 Men *k*. Yet it is right in the Sight of God, *k* 1 Pet 2.
 to hearken unto him, more than unto them *l*. *13, 14, 15.*
 And though they straitly command us, not to *l* Acts 4.
 teach in Christ's Name, we ought to obey God, *19.*
 rather than Men *m*. *m* Acts 5.
28, 29.

ARTICLE XXIII.

Concerning the RESURRECTION.

THERE shall be a Resurrection of the Dead,
 both of the Just and Unjust *n*. They *n* Acts 24.
 that have done *Good*, unto the Resurrection of *15.*
 Life; and they that have done Evil, unto the
 Resurrection of Damnation *o*. Flesh and Blood *o* John 5.
 cannot inherit the Kingdom of God, neither *29.*

N

doth

1673. doth Corruption inherit Incorruption *p* : Nor is
 that Body sown, that shall be ; but God gives it
 a Body, as it has pleased him, and to every Seed
 his own Body. It is sown in Corruption, it is
 raised in Incorruption ; It is sown in Dishonour,
 it is raised in Glory ; It is sown in Weakness, it is
 raised in Power ; It is sown a Natural Body, it is
 raised a Spiritual Body *q*.

p 1 Cor.
 15. 50.

q 1 Cor.
 15. 37, 38,
 42, 43, 44.

C H A P. XVII.

A Short Expostulation with, and *Appeal* to
 all other Professors.

COME, let us reason with you, all ye
 Professors of Christianity, of what Sort
 or Kind soever ; and bring forth your
Catechisms and *Confessions of FAITH* to that,
 which by most of yourselves is accounted the
Touchstone or *Rule*. And suffer yourselves no
 more to be blinded, and to err through your
 Ignorance of the Scriptures, and of the *Power of*
God ; but freely acknowledge and confess to that
Glorious Gospel and *Light*, which the Scriptures
 so clearly witness to, and your Experience must
 needs answer : As also to these other Doctrines,
 which consequentially depend upon the Behalf
 of that *Noble* and true *Catholick Principle*,
 wherein the *Love of God* is so mercifully exhi-
 bited to all Men, and his Justice and Mercy do
 like Twins so *harmoniously Concord* : His *Mercy*
 in the oft tendering of his Love through the
 Strivings and Wrestlings of his Light, during
 the Day of every Man's visitation ; and his *Ju-*
stice, both in the destroying and cutting away of
 the wicked Nature and Spirit in those, that suffer
 themselves to be redeemed through his Judgments :
 And

Thenoble
 Principle
 of Truth
 all are in-
 vited un-
 to.

And in the utter Overthrow of such, who re-
 belling against the Light, and doing Despight
 to the Spirit of Grace, hate to be reformed. 1673.
 Now not only this fundamental Principle is
 clearly held forth in this *Treatise*, but all these
 that depend upon it, as the real and inward *Justi-*
fication of the Saints, through the Power and
 Life of Jesus revealed in them, their full and
 perfect *Redemption* from the *Body of Death* and
Sin, as they grow up by the Workings and Pre-
 valency of his Grace. And yet, lest Security
 should enter, there is a great Need of Watchful-
 ness, in that they may even depart, after they
 have really witnessed a good Condition, and
 made Shipwreck of the Faith, and of a good
 Conscience, with all the Parts of the Doctrine of
 Christ, as they lie linked together like a *Golden*
Chain, which doth very much evidence the Cer-
 tainty and Virtue of Truth above all *Heresies*,
Error and *Deceit*, however so cunningly gilded
 with the specious Pretences thereof. For Truth
 is entire in all its Parts, and consonant to itself,
 without the least Jar; having a *wonderful Cobe-*
rence, and *notable Harmony*, answering together
 like the Strings of a well-tuned Instrument: The Har-
 Whereas the Principles of all other *Professors*, mony of
 though in some Things most of them come near, Truth, as
 and divers acknowledge that which is Truth; of a well
 yet in most Things they stray from it: So that tuned In-
 their Principles greatly contradict and jar one strument.
 against another. And though they may alledge
 Scriptures for some of their Principles; yet they
 are put strangely to wrest it, and to deny it
 for others. My *Appeal* then to, and *Expostula-*
tion with all Sorts of Professors is, not to prove
 some one or two Points by the Scriptures (for
 there be some general *Notions* of Truth, which
 must (if not all) agree to) but the *whole Body*
 of our Principles, as they stand in Relation to
 each

1673. each other, which none of them all is able to do. For among the many *Professors* their *Catechisms* and *Confessions of Faith*, I find none (save the *Dispensation of Truth* now again revealed) but such, as in most of their substantial Principles differ greatly, and in many contradict grossly the plain Text and Tenor of the Scripture.

I confess, there be certain Men in this Age, who with some plausible Appearance of Reality undertake this Talk: These are they, that join with, and own not wholly any imbodyed People; but while they pretend a general Love to all, yet find Fault with some Part of every Sort, while in the mean time they scarce give any Account of their own Religion, and most of them prove at Bottom to have none at all. These Men, I say, may perhaps acknowledge some general Truths, and also hold to the Letter of the Scripture in some other Things, so as thereby to take Occasion largely to judge others; while themselves offer not to bring these good Things to Practice, they blame others for the Want or Neglect of. But such an Eterprize from these Men will not (when weighed) prove a Fulfilling of this Matter: Seeing it is not enough to acknowledge many Truths, but also to deny and witness against all Error; and likewise, not to fall short of any Truth, which ought to be acknowledged: Whereas these Sort of Men for the most Part cannot give Account of their Faith in many Things needful to be believed; and whatever Things they may acknowledge to be true, they err most grievously, and contradict a Truth most needful to be minded and answered, as is proved here-

Pretenders to, in that they stand not forth to appear for any
hide their of these Discoveries, they pretend they have;
Heads in but make a Shift to hide their Heads in Times of
Time of Trial. Trial, so as not to suffer for, nor with any. And
through

through these fine Pretences above-mentioned, 1673. through their Scruples of joining with any, they can cunningly shun the Difficulties of Persecutions, that attend the particular Sects of Christians; yet by their general Charity and Love to all, claim a Share in any Benefits or Advantages, that accrue to one and all: Such then cannot honestly lay Claim to justify their Principles and Practices from the Scriptures. But I leave these Stragglers in Religion, and come again to the divers Sects.

To begin with these, that are most numerous, I think, I need not say much to the *Papists* in this Case; for they do not so much as pretend to prove all their Dogmas by the Scriptures: Sith it is one of their chief Doctrines, That *Tradition* may authorize Doctrines, without any Authority of Scriptures: Yea, the Counsel of *Constance* hath made bold to command Things to be believed *Non obstante Scriptura*; i. e. Though the Scriptures say the contrary. And indeed, it were their great Folly, to pretend to prove their Doctrines by Scripture; seeing, the Adoration of Saints and Images, Purgatory, and Prayer for the Dead, the Precedency of the Bishop of *Rome*, the Matter of Indulgencies, with much more Stuff of that Kind, hath not the least Shadow of Scripture for it.

Among *Protestants* I know, the *Socinians* are great Pretenders to the Scriptures, and in Words as much exalt them, as any other People: And yet 'tis strange to see, how that not only in many Things they are not agreeable to them; but in some of their chief Principles quite contrary unto it: As in their denying the *Divinity* of Christ, which is as expressly mentioned, as any Thing can be; And the Word was God, John 1. As also in denying his *Being* from the *Beginning*, against the very Tenor of that of John 1, and divers others;

1673. others; as at large is shewn in the *Third Chapter* of this *Treatise*. Divers other Things as to them, might be mentioned; but this may suffice, to stop their Boasting in this Matter.

Arminians
Denials do
center a-
miss.

The *Arminians* are not more successful in their denying the Doctrine of *Absolute Reprobation*, and in asserting the *Universal Extent of Christ's Death for All*, than they are short in placing this Salvation in that spiritual Light, wherewith Man is enlightned by Christ; but wrongously ascribing a Part of that to the Natural Will and Capacity, which is due alone to the Grace and Power of God, by which the Work is both begun, carried on and accomplished. And herein they, as well as both the *Socinians* and *Pelagians*, though they do well in condemning their Errors; yet they miss it in setting up another, and not the Truth in Place thereof: And in that Respect are justly proved by such Scriptures, as their Adversaries (who otherwise are as far wrong as they) bring against them, in shewing the Depravity of Man's Will by Nature, and his Incapacity to do any Good, but as assisted by the Grace of God so to do.

Pelagians
the like.

On the other Hand its strange to observe, how many *Protestants* (the First Article of whose *Confession of Faith* is, to assert the *Scripture to be the only Rule*) should deny the Universal Extent of Christ's Death; contrary to the express Words of Scripture, which saith, *He tasted Death for every Man*: Or the Universality of Grace, and a sufficient Principle, which the Scriptures assert in as many positive Words, as (except we suppose the Pen-men intended another Thing, than they spake) it was possible to do, *viz. A Manifestation of the Spirit is given to every Man to profit withal; The Grace of God, that brings Salvation, hath appeared unto all Men*: And many more be-
fore.

fore-mentioned. The like may be said of their 1673. denying the Perfection of the Saints, and asserting the Impossibility of any Falling away from real Beginnings of true and saving Grace; contrary to so many express Scriptures, as are heretofore adduced in their proper Place. But to give all, that desire to be undeceived, a more full Opportunity to observe, how the Devil has abused many pretending to be wise, in making them cloak, with a Pretence of Scripture, false and pernicious Doctrines, I shall take a few of many Instances out of the *Confession of Faith and Catechism* made by the Divines at *Westminster* (so called) because the same is not only most universally received and believed by the People of *Britain* and *Ireland*; but also containeth upon the Matter the Faith of the *French Churches*, and of most others, both in the *Netherlands*, and elsewhere: That it may appear, what wild Consequences these Men have sought, both contrary to the naked Import of the Words, and to all common Sense and Reason, to cover some of their erroneous Principles.

C H A P. XVIII.

A short Examination of some of the *Scripture Proofs*, alledged by the *Divines* at *Westminster*, to prove divers *Articles* in their *Confession of Faith and Catechism*.

IT is not in the least my Design in this *Chapter*, to offer so large an Examination of any of their *Articles*, as might be done, nor yet of so many, as are very obvious; but only of Two or Three, to give the Reader a Taste of them for Examples Sake: Whereby, as *ex ungue Leonem*,
he

1673. he may judge of most of all the Rest, if he will be at the Pains narrowly to look over and examine them.

Their
pretended
Proofs for
the writ-
ten word.

I shall begin with the First Chapter, Sect. 1. where they assert two Things: First, *That God has committed his Will wholly now to Writing.* Secondly, *That the former Ways of God's revealing his Will, as by immediate Revelation, are now ceased.* The Scriptures they bring to prove, are First, Prov. 22. 19, 20, 21. Verse 19. *That thy Trust may be in the Lord, I have made known to thee this Day, even to thee.* Verse 20. *Have not I written to thee excellent Things in Counsel and Knowledge?* Verse 21. *That I might make thee know the Certainty of the Words of Truth, that thou mightest answer the Words of Truth to them that send unto thee.* Luke 1. 3, 4. Verse 3. *It seemed good to me also, having had perfect Understanding of all Things from the very first, to write unto thee in Order, most excellent Theophilus, that thou mightest know the Certainty of these Things, wherein thou hast been instructed.* Rom. 15. 4. *For whatsoever Things were written aforetime, were written for our Learning, that we thro' Patience and Comfort of the Scriptures might have Hope.* Matt. 4. 4, 7, 10, *But he answered, and said, It is written, Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* Verse 7. *Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.* Verse 10. *Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve,* Isai. 8. 19, 20. Verse 19. *And when they shall say unto you, Seek unto them that have familiar Spirits, and unto Wizzards, that peep and that mutter; Should not a People seek unto their God? For the Living to the Dead?* Verse 20. *To the Law and*

and to the Testimony, if they speak not according to this Word, it is because there is no Light in them. 1073.

But is it not Matter of Admiration, that Men should be so beside themselves, as to imagine, these Testimonies do in the least prove their Assertion; or that others, that do not take Things meerly upon Trust, would be so foolish, as to believe them? For though God made known and wrote excellent Things to *Solomon*; though *Luke* wrote unto *Theophilus* an Account of divers Transactions of Christ's outward Abode; (*For many* Many Things were never written. *were never written, John 21. Verse last, and 20. 30. And there are also many other Things, which Jesus did, the which if they should be written every one, I suppose, that even the World itself could not contain the Books, that should be written: And many other Things truly did Jesus in the Presence of his Disciples, which are not written in this Book*); though Christ made use of divers Scriptures against *Satan*, and that *Isaiab* directed People to the Law, and to the Testimony; who will be so mad as to say, *It naturally follows from thence, that God has now committed his Will wholly to Writing*? Such a Consequence is no more deducible from these Scriptures, than if I should argue thus; *the Divines of Westminster have asserted many Things without Ground, therefore they had Ground for nothing they said*: Nay, it follows not by far so naturally, seeing after the Writing of all these Passages by them cited, according to their own Judgment, there were divers Scriptures written: So that it had been false for them to assert, *That God had then committed his Counsel wholly to Writing*; which indeed was not true: So it is most irrational and unwarrantable for any, to draw such a strange and strained Consequence from their Words.

For the Second, *That the former Ways are now ceased, they alledge 2 Tim. 3. 15. where Paul*
 O writes

1673. writes to *Timothy*, saying, *That from a Child he*
 (Timothy) *bath known the Holy Scriptures, which*
were able to make him wise unto Salvation through
Faith, which is in Christ Jesus. And *Heb. 1. 1, 2.*
God, who at sundry Times and in divers Manners
spake in Times past unto the Fathers by the Prophets,
bath in these last Days spoken unto us by his Son,
whom also he hath appointed Heir of all Things, by
whom also he made the Worlds. And *2 Pet. 1. 19.*
We have also a more sure Word of Prophecy, where-
unto ye do well that ye take heed, as unto a Light
that shineth in a dark Place, until the Day dawn,
and the Day Star arise in your Hearts.

Pretend-
ed Proofs
for Scrip-
ture Reve-
lations
only.

John's Re-
velation
when
written.

Which prove the Matter as little as the former. If *Paul* had intended by that to *Timothy*, what those Divines would have, would not they have made the Apostle speak a manifest Untruth? Seeing they themselves acknowledge, that *John's Revelation* was written long after: So that these former Ways were not then ceased. As for that of *Peter*, it is to beg the Thing in Question, to say, *It is intended of the Scripture:* And though it were, it proves not the Case at all. That of the *Hebrews* is so far from asserting the Matter they would have it, that it may be very aptly brought to prove the quite contrary. For God indeed speaks to us now by his Son; but to infer from thence, *That the Son speaks only to us by the Scriptures*, remains yet unproved: And for the Apostle to have asserted it, had been false; seeing the Revelations, which he and others afterwards had, were inward, and so such were not ceased.

That the
Son speaks
only by
the Scrip-
tures, is
erroneous.

And if we may trust the same Apostle better than these Men, he tells us, that so soon as Christ was revealed in him, he went strait and obeyed: And the same Apostle tells us, that *Except Christ be in us, we are Reprobates.* Sure, he is not dumb in us, seeing he says, *He will dwell in us, and walk in us, and be with us to the End*
 of

of the World. And John tells us, that the inward Anointing is to teach us all Things; so that we need not, as to any absolute Necessity, any Man to teach us: How then is this ceased, seeing God speaks to us by Christ, and Christ must be in us? Surely, these Men have not herein followed the Rule of the Scriptures; but rather endeavoured most grossly to wrest them, and make of them a Nose of Wax, notwithstanding their Pretences as to the Contrary in their *Sixth Section*, where they say, *All Things necessary are either expressly set down, or by good and necessary Consequences may be deduced.*

Now that these two former Assertions are not expressly set down, they will not deny: Whether they follow by sound Consequence, any understanding Man may judge, by what is above observed.

There are divers other Things in the same Chapter, which will not abide the Test, for which the Scripture-Proofs alledged by them, are most ridiculous; which, for Brevity's Sake, I have omitted.

In Chap. 21. Sect. 7. where they say, *That the Sabbath from the Resurrection of Christ was changed into the First Day of the Week, which in Scripture (say they) is called the Lord's Day, and is to be continued to the End of the World, as the Christians Sabbath.* In which they assert Three Things.

First, *That the first Day of the Week is come in Place of the Seventh for a Sabbath.* To prove which, they alledge 1 Cor. 16. 1, 2. Now concerning the Collection for the Saints, as I have given Order to the Churches of Galatia, even so do ye. Upon the first Day of the Week let every one of you lay by him in Store, as God hath prospered him; that there be no Gathering, when I come. Acts 20. 7. And upon the first Day of the Week,

The Divines non-sensical Proofs, that the 1st Day of the Week is instead of the Sabbath,

when

1673. *when the Disciples came together to break Bread, Paul preached to them, ready to depart on the Morrow, and continued his Speech until Midnight.*

That these Proofs assert not the Things expressly, we need not, I suppose, dispute. Now to say, that because *Paul* desires the *Corinthians* to lay something by them in Store that Day; or because he broke Bread, continued his Speech until Midnight; therefore the first Day of the Week is come in Place of the Sabbath: Is a Consequence more remarkable for its Sottishness, than to be credited for its Soundness. Indeed, to make so solemn an Article of *Faith*, as these Men would have the Morality of the first Day of the Week to be, would need a more positive and express Authority. The Text doth clearly enough tell the Reason of the Disciples meeting so frequently, and of *Paul's* preaching so long, because he was ready to depart To-morrow; it speaks not a Word of its being Sabbath.

The
Lord's
Day.

Their second Assertion, *That the first Day of the Week is therefore called the Lord's Day*, is drawn more strangely from that of the Rev. 1. 10. *I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet*: Whereas no particular Day of the Week is mentioned. So for them to say, *John* meant the first Day of the Week, hath no more Proof, but their own bare Assertion.

The Sab-
bath Day.

For their Third Assertion, *That it is to be continued to the End of the World, as the Christian Sabbath*; they that alledge these Scriptures, Exod. 20. 8, 10, 11. *Remember the Sabbath Day to keep it Holy: But the seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou nor thy Son, nor thy Daughter, nor thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor thy Stranger, which is within thy Gates: For in Six Days the Lord made Heaven and Earth, the Sea,*

Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath Day, and hallowed it. *Isai. 56. 2, 4, 6, 7. Matt. 5. 17, 18.* Think not, that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil: For verily, I say unto you, Till Heaven and Earth pass, one jot or Tittle shall in no wise pass from the Law, till all be fulfilled.

If they prove any Thing, they must needs prove the Continuance, of the seventh Day; seeing in all the Law there is no mention made of the first Day of the Week being a Sabbath. If these may be reckoned good and sound Consequences, I know no Absurdities so great, no Heresies so damnable, no Superstitions so ridiculous, but may be cloathed with the Authority of Scripture.

In the *Twenty-seventh Chapter*, in the 1, 2, 3. *Sections*, they speak at large of the Definition and Nature of Sacraments; but in all the Scriptures they bring, there is not one Word of *Sacraments*. The Truth is, there was a good Reason for this Omission; for such a Thing is not to be found in all the *Bible*. For them to alledge, that the *Thing signified* is to be found in Scripture, (though that be also a begging of the Question) will not excuse such, who elsewhere aver, *The whole Counsel of God is contained in the Scripture*, to forsake and reject the Tenor thereof, and scrape, out of the Rubbish of the *Romish Tradition*, for that which is reckoned by themselves so substantial a Part of their *Faith*.

The Word
Sacrament
not to be
found in all
the Bible.

In their *Fourth Section* they assert Two Things: First, *That there are two only Sacraments under the Gospel*. Secondly, *That these Two are Baptism, and the Supper*.

To prove which they alledge, *Matt. 28. 19.* Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son,
and

1673. *and of the Holy Ghost.* 1 Cor. 11. 20, 23. *When ye come together therefore into one Place, this is not to eat the Lord's Supper; for I have received of the Lord, that which also I delivered unto you, that the Lord Jesus the same Night, in which he was betrayed, took Bread.* 1 Cor. 4. 1. *Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God.* Heb. 5. 4. *And no Man taketh this Honour to himself, but he that is called of God, as was Aaron.*

Now granting, there were such a Thing, as Sacraments, to be solemnly performed; all that these Scriptures will prove, is, *That these two are appointed to be performed:* But that there are only two, or that these are they (which is the Thing asserted, and incumbent to be proved) there is not the least Shadow of Proof alledged. For according to their own Definition of a Sacrament in the larger Catechism, where they say, *The Parts of a Sacrament are two; the one an outward and sensible Sign, used according to Christ's own Appointment; the other, an inward and spiritual Grace thereby signified:* Both the washing of one another's Feet, and the anointing the Sick with Oil doth answer to it, and many other Things. So that the Probation of a Sacrament at all, or of their being two, seven, yea or seventy, is all alike easy; seeing neither Name nor Number is to be found in the Scripture: They being the meer Conceits and Inventions of Men. And yet it is marvellous to see, with how great Confidence some Men do assert the Scripture to be their Rule; while they build up so considerable Parts of their Doctrine without the least Scripture-Foundation.

Thus I thought fit to pitch upon these Three, viz. the Scriptures, Sabbath, and Sacraments, because these be Three of the main Things, for which the Quakers are chiefly cried out against, and accused,
as

as believing erroneously concerning them. Now 1673.
what we believe concerning these Things, and how
agreeable our Testimony herein is to the Scriptures,
is heretofore sufficiently demonstrated: Also, how
little Scripture-Proof these have for their contrary
Assertions to us in these Things, notwithstanding
of their great Pretences to the Scripture, will also
appear to the unbiaſſed Reader.

To the READER.

NOTE READER, That I have here
throughout made Use of the *laſt Common*
TRANSLATION of the BIBLE: And if I
would have made Use of the *HEBREW* and
GREEK; I could have produc'd divers other
very clear SCRIPTURES, which in the *Common*
Translation are corrupted and perverted. But
I choſe rather to do thus, that our OPPOSERS
might ſee, I took no *Advantage* that Way; and
alſo, that all that can but *read*, may find the
Places cited in their own BIBLES.

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